











THE  
H E C U B A

OF  
EURIPIDES,

FROM THE TEXT, AND WITH  
TRANSLATION OF THE NOTES, PREFACE, AND SUPPLEMENT  
OF PORSON;

CRITICAL AND EXPLANATORY REMARKS,

ORIGINAL AND SELECTED:

ILLUSTRATIONS OF IDIOMS FROM MATTHIÆ, DAWES,  
VIGER, HERMANN, ETC. ETC.

A SYNOPSIS OF METRICAL SYSTEMS;  
EXAMINATION QUESTIONS, AND COPIOUS INDEXES.

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FOR THE USE OF SCHOOLS AND COLLEGES.

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## PREFACE.

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IN the four Plays of Euripides edited by Professor Porson, the improvement of those whom he denominates *tirones* is throughout the object of his earnest solicitude. For the same class of readers the present edition of the *Hecuba* is designed, in which the criticisms and canons of that illustrious scholar, *nocturnâ versanda manu, versanda diurnâ*, are presented, it is presumed, in a more inviting and accessible form through the medium of a translation.

As far as regards the notes of Porson, omissions and abridgments, with few exceptions, seemed neither expedient nor necessary; from the value of each individual observation, and the precision and conciseness of the terms in which the information is conveyed. The metrical rules laid down by Porson in his Preface and Supplement, the editor has endeavoured to exhibit to the student in a connected and well-digested system. Some of the judicious remarks of Elmsley in his review of Porson's *Hecuba* have been incorporated; and, in order to complete the subject of metres, a compendious view of the species in most frequent use in choruses has been appended;



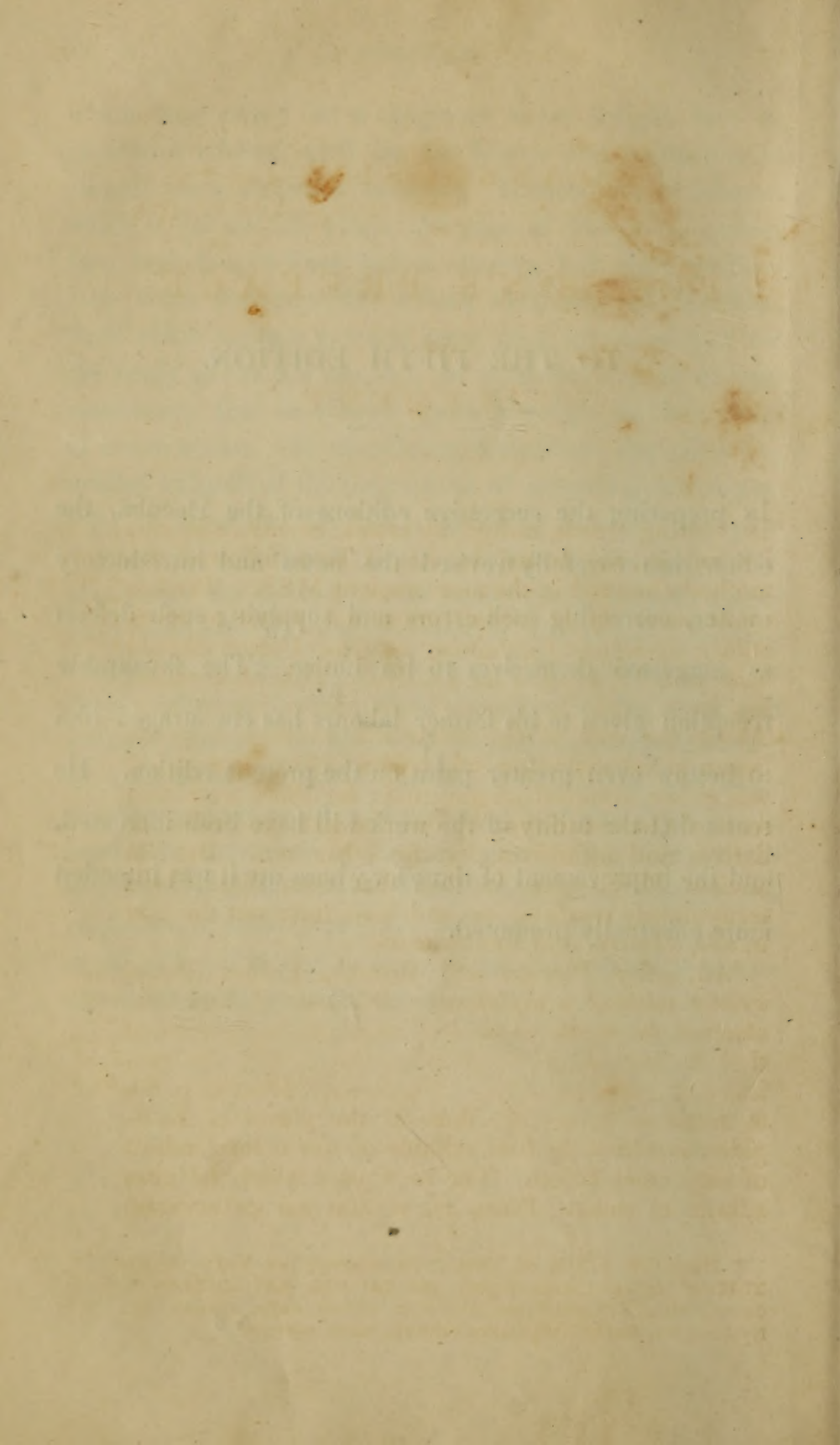
which may afford to a beginner some insight into so abstruse a subject, until he has leisure and inclination to consult more elaborate treatises. Illustrations of idioms, which it did not fall within the plan of Porson to notice, have been sought from various sources, but more particularly from the excellent Greek Grammar of Matthiæ, from which copious extracts have been given, as well for the ready use of the student, as to invite him to consult assiduously that invaluable guide through the intricacies of construction. In elucidating difficulties, the editor has availed himself of the suggestions of preceding commentators, or advanced his own; avoiding however that profuseness of annotation which anticipates the ingenuity, supersedes the industry, and consequently retards rather than promotes the improvement of the pupil. Nothing remains to notice but a Series of Questions, and Indexes, adapted to the points discussed in the notes and prefatory matter. As this work has been considered worthy of a place in the list of useful school-books, the three remaining plays as edited by Porson, and also the *Alcestis*, have been published on the same plan. The learner will find in them a convenient introduction to the niceties and elegancies of Attic Greek, and to the perusal of that portion of the relics of antiquity which is best calculated to attract and interest the youthful mind.



## TO THE FIFTH EDITION.

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IN preparing the successive editions of the *Hecuba*, the editor has carefully revised the notes and introductory matter, correcting such errors and supplying such defects as suggested themselves to his notice. The favourable reception given to his former labours has encouraged him to bestow even greater pains on the present edition. He trusts that the utility of the work will have been increased, and the improvement of those for whose use it was intended more effectually promoted.



ANALYSIS  
OF  
PORSON'S PREFACE  
AND  
SUPPLEMENT.

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IN writing words united by crasis, as *καῖτι, κᾶν, κᾷν*, Ortho-  
i. e. *καὶ ἔτι, καὶ ἐν, καὶ ἄν*, &c., I have followed the graphy  
method observed in the more ancient MSS. *The iota* of *καῖτι*,  
*ought never to be added, unless καὶ forms a crasis* *κᾶν*,  
*with a diphthong [containing an iota, Porson should* *κᾷν*,  
*have added:] as καῖτα for καὶ εἶτα.* This observation  
has been made by Dawes\* and others before him.  
About the end of the thirteenth century, copyists  
began to subscribe the iota, which before that period  
was either annexed, or omitted: for there were two  
sects of Grammarians: by one the iota was added to  
datives and infinitives, by the other not. But all  
ancient MSS. agree in this, that even those which  
scrupulously retain *μούσῃ* and *δραῖν*, have not the iota  
in *κᾶν, καῖπειτα*, and similar cases.

'Αεὶ, after Pierson and Brunck, *I have always* Ortho-  
*written without a diphthong; this rule I have also* graphy  
*observed in ἀετὸς, κλέω and κάω.* I have asserted and  
that *the vowel in ἀεὶ is common; this is also the case* quantity  
of  
in *ἰῶμαι, ἰατρὸς, λίαν*, &c. Valckenaer, *Diatrib.* p. 65. *ἀεὶ*, &c.  
is mistaken in saying, that all the places of Euri-  
pides, in which the first syllable of *λίαν* is long, admit  
of easy emendation. The very place which he cites  
admits of none. *Γύναι, τό, τε λίαν καὶ φυλάσσεσθαι*

\* Misc. Crit. p. 219. ed. Kidd. "Ex scripturâ istâ ΚΑΓΟ, ΚΑΠΙ-  
ΣΤΑΤΟΝ (in Inscriptione Sigea), pro ΚΑΙ ΕΓΩ, ΚΑΙ ΕΠΙΣΤΑΤΟΝ,  
discant velim futuri scriptorum Atticorum editores *καγω, καπειτα* &c.  
repræsentare, non uti vulgo, *ιωτα* subjecto, *καγω, καπειτα*."



φθόνον. (Antiop. Fr. xx. 2.). The particle τε (or γε) which he adds for the sake of emendation, even if it were found in every MS., ought to be discarded; because *it can never stand as the second syllable of a trisyllabic foot, in a senarius.* The following exceptions occur: Menander in Stobæus cxvi. p. 475. 'Ημῶν τόγε φρονεῖν ἀσφαλέστερον ποιεῖ. Philemon *ibid.* cviii. p. 455. 'Εν τῷ τό, τε κακὸν εὖ φέρειν καὶ ταγαθόν. Alexis in Athen. vi. p. 237. C. Νοεῖς τό, τε γένος καὶ τὸ πρᾶγμα; καὶ μάλα: (for thus the passage must be read.) But the ancients abstained entirely from this license. Aristophanes has once commenced a senarius with ὥστε μετέχιν, Plut. 345.: once with οὔτε γὰρ ὁ μισθός, 410.; but instances of this kind are exceedingly rare. [Another instance occurs in Eur. Bacch. 285. "Ωστε διὰ τοῦτον τὰγάθ' ἀνθρώπους ἔχιν, on which see Elmsl.] Observe also, that *neither τε nor γε can be the first syllable of a trisyllabic foot in trochaic metre.* To return to ἀεί. Hermann has cited an apposite passage from a MS. Etymologicum in Koen on Gregor. p. 23. 'Ιστέον ὅτι ἰβ' φωναί εἰσι τοῦ ἀεί. ἔστι γὰρ αἰεὶ καὶ αἰέν καὶ αἰῆς ποιητικῶς καὶ ἀεὶ συνεσταλμένον [καὶ ἀεὶ ἐκτεταμένον] καὶ αἰ' παρὰ τοῖς Αἰολεῦσι. Suidas: 'Αεὶ. τούτου ἰά φωναί.

The second person pass. present ends in εἰ, not η, in Attic Greek. *Brunch has always terminated the second person of the future passive indicative in εἰ, instead of η: I have also reduced the second person of the present to the same form.* For analogy requires a short vowel in the indicative, but a long one in the subjunctive: τύπτομαι, τύπτει, τύπτεται, τύπτωμαι, τύπτῃ, τύπτηται. Or granting that the Attics were at liberty to contract τύπτεαι into τύπτῃ or τύπτει, which contraction do you consider them likely to prefer? Undoubtedly that which would distinguish the different moods. The authority of MSS. is of no weight on this point. The editions of Aristophanes uniformly exhibit εἰ for η. And yet there are few places where the latter termination is not extant in some MS. On the other hand, in the Tragedians, MSS. not unfrequently give εἰ for η.

Augment In the Hecuba, as I have edited it, no instance occurs, either of the omission of the augment, or of an



anapest admitted into the even places of senarii. The only place in this play (578.) which favours the former license is corrected by Brunck, in general a warm supporter of it. Since instances are exceedingly rare, and of these three are found in the Bacchæ, the most corrupt of all plays, I am convinced that *it is unlawful in Attic Greek to drop the augment*.<sup>\*</sup> Perhaps I ought to except  $\chi\rho\tilde{\eta}\nu$ , which, as well as  $\acute{\epsilon}\chi\rho\tilde{\eta}\nu$ , was in use upon the Attic stage, both among Tragic and Comic writers, e.g. Hermippus, Athen. viii. p. 344. D. Τοὺς μὲν ἄρ' ἄλλους οἰκουρεῖν  $\chi\rho\tilde{\eta}\nu$ , πέμπειν δὲ Νόθιππον ἐν ὄντα: thus it is correctly given in Aldus's edition, in recent ones incorrectly  $\acute{\epsilon}\chi\rho\tilde{\eta}\nu$ . With respect to Brunck's observation, that there are some words which generally drop the augment, I remark, that those words which never had an augment cannot be said to drop it. *The Attics always say ἄνωγα, not ἤνωγα, but resume the augment in the pluperfect*, CEd. C. 1598. Similarly, to καθέζομην, καθήμην, καθέῤῥον, the Tragic writers do not prefix the augment; the Comic prefix or omit it indifferently. Brunck is therefore wrong on Æsch. Prom. 229. Soph. CEd. C. 1597. *The Attics sometimes admit a double augment, as in ἡνεσχόμην, ἀνεσχόμην, both of which are in use in Tragic writers*: but ἡνεσχόμην, which Pierson on Mæris p. 176. would introduce into Sophocles, Aristophanes, and Plato, with the approbation of Brunck, is a decided barbarism. Aldus and the membranæ have ἡνσχόμην, the old Scholia ΗΙΣΧΟΜΗΝ: some MSS. ἰσχόμην, which is right enough, did not Eustathius afford a better reading ἐσχόμην, at Il. E. p. 529, 18=400, 52. The corruption of ἰσχόμην into ἡσχόμην, which Eustathius notices as a various reading, gave rise to those monstrous absurdities, ἡίσχόμην, ἡνσχόμην, and what not? The verse of Aristophanes (Lysistr. 508.) is corrupt. MSS. have either ἡνεσχόμεθα or ἡνεισχόμεθα, although Brunck and Invernizius do not notice the fact, but retain ἡνεσχόμεθα from Kuster's interpolation. In Plato's Charmides p. 162. D. HSt. ἡνέχετο

\* Dawes. M. Cr. p. 614.. ed Kidd. "Verum, quod nos primi fortasse monemus, poëtæ Attici verborum tempora augmentum recipientia sine augmento nunquam adhibent."

is merely a typographical error of the Frankfurt edition, the simple letter  $\chi$  being put for the connexion  $\chi$ : for all the rest have rightly ἡνέσχετο. [Thus παρέσχετο for παρέσχετο in the same ed. Tim. p. 1084. C.]

Ana-  
pests  
not ad-  
mitted  
into the  
even  
places  
of se-  
narii.

With respect to the other question, as far as regards the Hecuba, in neither of the instances where Brunck has either admitted or retained the anapest, are MSS. consistent. In one, 782. his reading rests only on one MS.; in the other, 381. (τοῦνομα for ὄνομα) there is sufficient authority for ὄνομα, were authority necessary on so trivial a point. But since this question involves many others, I will investigate the subject minutely, and lay down the chief rules for iambic, trochaic, and anapestic metres.

Rules  
for  
Iambic  
Metre.

A pure iambic *senarius*, or trimeter, consists of six iammbuses\*; or three metres, or *dipodiæ*:

Eur. Hec. 14. Ὑπεξέπεμψεν, οὔτε γὰρ φέρειν ὄπλα.  
To lessen the difficulty of composing under such restrictions, the writers of iambic verse introduced two licenses:

1. The admission of a spondee into the uneven places.†

2. The substitution of a tribrach for an iambus, being isochronous.‡

The old Iambic writers, Archilochus, Solon, Simonides, seldom availed themselves of these licenses; the Tragic writers much more frequently.

Next, the spondee was resolved in the first foot into a dactyl or anapest; in the third, into a dactyl only; but in the fifth, neither into a dactyl nor anapest.

Dactyl With respect to the inadmissibility of a dactyl in

\* Horace, A. P. 251.

Syllaba longa brevi subjecta vocatur iambus,  
Pes citus: unde etiam trimetris accrescere jussit  
Nomen iambeis, cum senos redderet ictus,  
Primus ad extremum similis sibi.

† Horace, A. P. 255.

Tardior ut paulo graviorque veniret ad aures,  
Spondeos stabiles in jura paterna recepit.

‡ "The Tragic poets, however, do not often admit more than two trisyllabic feet into the same verse; and never, if our observation be accurate, more than three." Elmsley's Review of Porson's Hecuba. — Edinb. Rev. No. XXXVII.



the fifth foot, there are scarcely three examples which not ad-  
oppose the rule. A line attributed by critics to Eu-  
ripides as the words of Hippolytus, (rather of Phædra  
to the nurse: cf. Schol. Hippol. 602.) is inserted by  
Zenobius, Diogenianus, Suidas and Apostolius among  
their proverbs, but not cited from Euripides, "Ακαιρος  
εὔνοι' οὐδὲν ἔχθρας διαφέρει. But to whomsoever it belongs,  
it is not a line of Euripides or any Tragic writer.  
Another passage of Euripides, introduced by Barnes  
and Musgrave among the fragments, is extant in  
Stobæus cxvi. p. 477. Τηρεῖν μὲν ἐτέρους οἱ γέροντες  
δυνάμεθα, 'Ημεῖς δ' ἀπολαύειν ὧν ἔχουσιν οἱ νέοι. But it  
is well known, that the margin of Stobæus is often  
wrong in names; and a doubt can scarcely be enter-  
tained by any one that these are the words of a Comic  
writer. The only instance, I believe, that exists in  
the remaining plays, is Iph. A. 1632. Χρὴ δέ σε, λα-  
βοῦσαν τόνδε μόσχον νεαγενῆ. This line I consider as  
spurious: but correct εὐγενῆ. It may be said that  
Comic writers very often transgress this rule. True.  
But this very circumstance makes it probable that the  
Tragic writers observed it.

But if the Tragic writers admit a dactyl into the Ana-  
first and third feet, and yet exclude it from the fifth, pest ex-  
I infer, that if they avoid an anapest in the third foot, cluded  
an anapest must be excluded from the fifth. I shall from  
therefore content myself with proving that the rule the  
holds good for the third foot. *A fortiori*, if the third third  
and fifth exclude an anapest, the second and fourth and  
feet.  
will.

The following are the instances in Æschylus and  
Sophocles of an anapest in the third foot:

Æsch. Prom. 246. Καὶ μὴν φίλοις ἐλπεινὸς εἰσορᾶν ἐγώ.

Agam. 664. "Ηρεικον· αἱ δὲ κερωτυπούμεναι βία.

Choëph. 421. "Εκοψε κομμὸν "Αρειον, εἴτε Κισσίας.

654. Εἴπερ φιλόξενός ἐστιν Αἰγίσθου βία.

Eum. 896. Πάσης ἀπήμον' οἰζύρος· δέχου δὲ σύ.

Suppl. 800. Πρὸς ὃν νέφη δι' ὕδρηλὰ γίγνεται χιῶν.

In Plut. de Consol. p. 106. C.:

"Οσπερ μέγιστον ἴαμα τῶν πολλῶν κακῶν.

Soph. Ajac. 524.:

Οὐκ ἂν γένοιτό ποθ' οὗτος εὐγενῆς ἀνὴρ.

Soph. Œd. T. 248. Κακὸν κακῶς νιν ἄμοιρον ἐκτριψαί βίον.  
Philoct. 1288.:

Πῶς εἶπας; οὐκ ἄρα δεύτερον δολοῦμεθα;

In Hesych. v. ἀντίπλαστον

Τὸν ἀντίπλαστον ἔχει νόμον κεκμηκότων.

In Prom. 246. ἐλσεινὸς is a word unknown to the Attics, who always use ἐλσινὸς, even in anapestic or dactylic measure: in dactylic, Soph. Phil. 1130. Ἡ που ἐλσινὸν ὀρᾶς, φρένας εἴ τινας: in anapestic, Aristoph. Ran. 1095. ῥάκι' ἀμπίσχων, ἴν' ἐλσινόι: in heroic, Hom. H. in Cer. 283. (264.) Τοῦ δὲ κασίγνηται φωνὴν ἐσάκουσαν ἐλσινήν. Ignorant transcribers, acquainted with scarcely any kind of metre but the Homeric, have changed nearly all the Attic forms into Ionic. For instance, ὦ μέλες is a frequent ending of an iambic verse: yet instead of this, although the metre should have checked their presumption, MSS. frequently give, ὦ μέλεε, or, worse still, ὦ μέλαιε. As from δέος is formed δεινὸς, from κλέος κλεινὸς, so from ἔλεος ἐλσινὸς. The Attics never use δεεινὸς, κλειεινὸς, and therefore not ἐλσεινὸς.

Compounds  
of  
κέρας.

In the Agam. the error is similar. *Compounds of κέρας do not admit ω*, but either κέρας is retained entire, which is the case before the labials β and φ: or sometimes the last syllable of the old genitive κέρεος is dropped (κερεαλκῆς), sometimes the last letter of the old nomin. κέρος. The Attics therefore say κεροβάτης, κεροῦδετος, κερουλκὸς (Eur. Or. 268.), κεροφόρος, and consequently κεροτυπεῖν. Of less frequent occurrence, yet genuine, are κεράσβολος (from Plato) and κερασφόρος, Eur. Phœn. 255. Soph. in Ælian. N. A. vii. 39. Ἀρασα μυκτῆράς τε καὶ κερασφόρους Στόρθυγγας εἶρ' ἔκηλος. Similarly in the compounds of κρέας. *The Attics never say κρεωδαισία, κρεωκοπεῖν, κρεωπώλης, κρεωστάθμη, but always use the short vowel.* Words of this sort never occur in Pollux, without one MS. at least substituting ο for ω. Wasse on Thuc. ii. 84. quoting this passage of Æschylus, writes κεροτυπούμεναι.

Choëph. 421. Either transpose, Ἐκοψ' Ἀρείον κομὸν [thus Blomf.]; or read, which connects the sentence better, Κομμὸν δ' ἔκοψ' Ἀρείον.



654. Since Aldus and Robortellus have edited φιλόξεν' ἐστίν, read with a slight alteration, φιλοξένη' στιν: [φιλόξενός τις Blomf.] Copyists have not unfrequently introduced an error of this kind, through ignorance that *a long vowel cannot be elided*. Thus they have given γράμμ' ἐστι, χρεί' ἐστίν, Ἑρμ' ἐμπολαῖε, for γραμμή' στι, χρεία' στιν, Ἑρμᾶ' ἔμπολαῖε. It is true that the Attics generally make adjectives of this kind (derivatives and compounds, as ἀπόβλεπτος Hec. 355.) of the same form in the masculine and feminine. The ancients do not always observe this rule. Theognis init. Ἄρτεμι θηροφόνῃ: Pind. Nem. iii. 3. πολυξέναν Αἰγίαναν: Athen. xiii. p. 574. A. πολυξένιναι νεάνιδες.

Eumen. 896. Πάσης ἀπήμον' οἰζύος δέχου δὲ σύ. *The Attics always said οἰζύς, οἰζυρὸς, not οἰζύς, οἰζυρός*: as also οἶς, οἶστος, Οἰκλῆς, Οἰλεύς. The Aldine edition has οἰζύος. See the note on Med. 634.

Suppl. 800. Aldus and Robortellus have rightly, νέφη δ' ὕδρηλά. Should however the repetition of the particle δὲ be objected to, I observe that it is in opposition to what precedes, and has the force of ἀλλά. The meaning is: *Utinam mihi sedes esset in æthere, sed sedes ejusmodi, ubi nubes aquosæ in nivem vertuntur*: the Chorus thus restrains its wish, lest it should seem to aspire to the lot of the gods. The verse, however, would admit of this correction, by rejecting the particle, Πρὸς ὃν χιῶν ὕδρηλά γίγνεται νέφη. ["The particle originated from a misunderstanding of the numeral letter, directing the transposition of νέφη to the *fourth* place in the order of the words." Schæf.]

In the fragm. read μέγ' ἐστ' ἱάμα, as Grotius has corrected, Excerpt. p. 55.: or Ὅσπερ μέγιστον φάρμακον πολλῶν κακῶν, if, as I suspect, *the word ἱάμα belongs to a later age, and was unknown to the old Tragic writers*.

Soph. Aj. 524. This verse may be corrected by transposition in several ways:

Οὐκ ἂν ποθ' οὗτος εὐγενὴς γένοιτ' ἀνὴρ.

Οὐκ ἂν γένοιτ' ἀνὴρ ποθ' οὗτος εὐγενὴς.

Οὐκ ἂν γένοιθ' οὗτός ποτ' εὐγενὴς ἀνὴρ.

The latter arrangement is rather favoured by Suidas v. Μνηστis, in the Milan ed., where ποτε is omitted.

But a MS. of Suidas in the Library of Corpus Christi College, Oxford, removes every difficulty, by reading, with the exception of οὔπω for οὔποτε, a common error, (see Hec. 1260.) Οὔποτε γένοιτ' ἂν οὗτος εὐγενὴς ἀνὴρ. Hermann again, Præf. ad Hec. p. 65. has produced from the *Codex Augustanus* another reading, Οὐκ ἂν γένοιτ' ἔθ' οὗτος, to which I have no objection.

Œd. Tyr. 248. The whole passage runs thus :

Κατεύχομαι δὲ τὸν δεδρακότ', εἴτε τις

Εἷς ὃν λέληθεν, εἴτε πλειόνων μέτα,

Κακὸν κακῶς νιν ἄμοιρον ἐκτρίψαι βίον.

The pronoun not being necessary, some may propose to expunge it. But I consider it as so elegant an addition, that I should prefer any remedy to its removal. It is defended by Trach. 287. ΑΥΤΟΝ δ' ἐκεῖνον, εὖτ' ἂν ἀγνὰ δύματα Πέξη πατρώῳ Ζηνὶ τῆς ἀλώσεως, Φρόνει ΝΙΝ ὡς ἥξοντα. Take but one letter away, and restore ἄμορον, a word which occurs in Eur. Med. 1395. ἄμμορος is in Soph. Phil. 182. Eur. Hec. 421.

In Philoctetes, either read ἄρ' οὐ, or erase the negative particle. The former I think nearer the truth; although the Tragedians in such interrogative formulæ add or omit the negative indifferently. Œd. T. 822. ἄρ' ἔφυν κακός; Ἄρ' οὐχὶ πᾶς ἀναγνος;

In the fragment νόμον ἔχει is an obvious correction.

Proper  
names  
ex-  
cepted.

An exception is made in the case of proper names, such as Ἀερόπη, Ἀντιγόνη, Ἰφιγένεια, Λαομέδων, which could not find admission into iambic verse, if anapests were entirely excluded. Hence the Tragic writers in such cases introduce an anapest into every foot of a senarius except the last.\*

\* Elmsley considers that the names of *places* similarly formed were included in this license, but is doubtful with respect to *patronymics*. Hence he objects to Porson's emendation below of Soph. Phil. 1333. Ἀσκληπιάδαν δὲ τοῖν παρ' ἡμῖν ἐντυχών : and prefers Καὶ τοῖν παρ' ἡμῖν ἐντυχών Ἀσκληπιῶ. The same writer has observed that the plays of Æschylus afford only one instance of the anapest in a proper name : S. c. Th. 575. Ἀλκὴν τ' ἄριστον, μάντιν, Ἀμφιάρεω βίαν. In the same play, 484. 543. the proper name was formerly introduced by substituting



Since then proper names are introduced indiscriminately into the odd and even places of a senarius, I infer again, that anapests are avoided in the third and fifth, with this sole exception. For if the Tragic writers were at liberty to use anapests there, it was incumbent upon them to avoid the even places.

The Tragic writers scrupulously observe this rule: that *the anapest must be contained in the same word*: hence Iph. A. 1579. is corrupt:

Ἐλξε δ' ὦ Σηροκτόν' Ἀρτεμι παῖ Διός:

read: Ἐλξε δ', ὦ Σηροκτόν' Ἀρτεμις Διός.

Proper names containing an anapest, but not so constituted as to require this license, should be divided between different feet:

Iph. A. 507. Αἰνῶ σε, Μενέ|λα', ὅτι παρὰ γνώμην ἐμήν.  
Hec. 759.:

Πρὸς ἄνδρ', ὃς ἄρχει τῆσδε Πολυ|μήστῳρ χθονός.  
772. Ὀλωλα, κοῦδὲν λοιπὸν, Ἀγά|μεμνον, κακῶν.

Phœn. 1371. ὦ τλῆμον, οἶον τέρμον' Ἰο|κάστη βίου.

This rule is generally observed. The following are exceptions:

Orest. 453. Ἀπωλόμην Μενέ|λα|ε Τυνδάρεως ὄδε.

Herc. F. 219. Ὀς εἶς Μινύαι|σι πᾶσι διὰ μάχης μολών.

Soph. Phil. 794.:

Ἀγάμεμνον ὦ Μενέ|λα|ε πῶς ἂν ἀντ' ἐμοῦ.\*

a *choriambus* (— — —) in the place of the first *dipodia*. Blomfield reads the lines thus: (μέγ') Ἴππομέδοντος κ. τ. λ. and (παῖς) Παρθενοπαῖος κ. τ. λ.

\* “ We do not hesitate to consider these instances as corrupt, although we do not pretend to correct them. — We form the same judgment of those verses, in which the three *last* syllables of a proper name of four or five syllables are used as an anapest without necessity.

Æsch. Prom. 339. Σαφῶς ἐπίστασ', Ἴόνιος κεκλήσεται.

This is not a real instance, as we believe the first syllable of Ἴόνιος to be short. It is, indeed, sometimes made long for the convenience of the metre, like the first syllable of Ἰταλία or ἰσόθεος. It is short, however, in the Phœnissæ of Euripides, v. 216. where the words Ἴόνιον κατὰ correspond with ἴσα δ' ἀγάλασαι in the antistrophe. In most editions, the first syllable of ἴσα is improperly circumflexed. [Brunck on Soph. Antig. 837. asserts that *the first syllable of ἴσος is always short in Attic writers. In Homer it is always long.*]

Eur. Or. 1654=1671. Pors.

ὃς δ' οἶεται

Νεοπτόλεμος γαμῆν νιν, οὐ γαμῆι ποτέ.

The word Νεοπτόλεμος is commonly read in the Tragedians as if it were written Νουπτόλεμος. In the present verse, however, if the com-

In Aj. 1008. the reading is doubtful. Hermann Præf. p. 63. has instanced Eur. Hel. 88. Electr. 314, 315. of which the two former neither admit nor need correction. Euripides has also made the three last syllables in Νεοπτόλεμος, Ἰππόλυτος, Ταυρόπολος, an anapest, a license to which he would have had a better claim in the gen. and dat., than in the nomin. and accus.

Cæsuras.

I now proceed to the *cæsuras*. A senarius has two principal cæsuras, the penthemimeral (A.), which divides the third, the hepthemimeral (B.), which divides the fourth foot. Of the first cæsura there are four kinds:

(A. 1.) When it takes place on a short syllable, *without* elision:

Hec. 5. Κίνδυνος ἔσχε | δορὶ πεσείν Ἑλληνικῶ:

(A. 2.) on a short syllable, *with* elision:

*ibid.* 11. Πατὴρ ἴν' εἶποτ' | Ἰλίου τείχῃ πέσοι:

(A. 3.) on a long syllable, *without* elision:

*ibid.* 2. Λιπὼν ἴν' Αἰδῆς | χωρὶς ᾄκισται θεῶν:

(A. 4.) on a long syllable, *with* elision:

*ibid.* 42. Καὶ τεύξεται τοῦδ' | οὐδ' ἀδάρητος φίλων.

Of the second cæsura (B) there are more kinds:

(B. 1.) Where it occurs at the end of a dissyllable or hyperdissyllable, *without* elision:

Hec. 1. Ἦκω νεκρῶν κευθμῶνα | καὶ σκότου πύλας:

(B. 2.) in the same case, *with* elision:

*ibid.* 248. Πολλῶν λόγων εὐρήμαθ' | ὥστε μὴ θανεῖν.

(B. 3.) When the short syllable is an enclitic:

*ibid.* 266. Κεῖνη γὰρ ὤλεσέν νιν | εἰς Τροίαν τ' ἄγει:

(B. 4.) When not an enclitic, but a word which cannot begin a sentence:

*ibid.* 319. Τύμβον δὲ βουλοίμην ἂν | ἀξιούμενον:

(B. 5.) When this word refers to what has preceded, but may begin a sentence:

Soph. El. 530. Ἐπεὶ πατὴρ οὗτος σὸς | ὄν θρηνεῖς ἀεΐ:

mon reading be correct, the contraction of the first two syllables does not take place. We suspect that one long syllable, or two short syllables, have been omitted after Νεοπτόλεμος.

In Iph. T. 825. Ἐκτέσαθ' Ἰπποδάμειαν, Οἰνόμαον κτανόν.  
read, Οἰνόμαον ἐλῶν, from Pindar, Ol. i. 142." Elmsley.



(B. 6.) When the short syllable takes place after elision:

Soph. Phil. 1304.:

Ἄλλ' οὗτ' ἐμοὶ καλὸν τόδ' | ἔστιν οὔτε σοί:

(B. 7.) When the sense is suspended after the third foot, and a monosyllable follows, *without* elision:

Æsch. S. c. Th. 1055.:

Ἄλλ' ὃν πόλις στυγεῖ, σὺ | τιμήσεις τάφῳ;

(B. 8.) under the same circumstances, *with* elision:

Soph. El. 1038.:

Ὅταν γὰρ εὔ φρονῆς, τόθ' | ἡγήσει σὺ νῶν.

The two last cæsuras are less harmonious.

There is again another division of the senarius, *Quasi-Cæsura*, which is not unfrequent, which I will term the *quasi-cæsura*. This takes place, either when a word suffers elision at the end of the third foot, or when γ', δ', μ', σ', τ', are annexed to that foot:

Hec. 387. Κεντεῖτε, μὴ φείδεσθ' | ἐγὼ ῥέκον Πάριν.

355. Γυναιξὶ παρθένοις τ' | ἀπόβλεπτος μέτα.

It is a very unusual license for the third and fourth feet to consist of entire words, or parts of words: as,

Soph. Aj. 1091.:

Μενέλαε, μὴ | γνώμας | ὑποστήσας σοφάς.

Æsch. Pers. 509.:

Θρήκην περὰ|σαντες | μόγισ | πολλῶ πόνῳ.

In the second instance, the difficulty of pronunciation is very expressive of the labour undergone by the Persian army.

But *the third and fourth feet are never comprehended in the same word*. Were this conceded, there would be an end to all rhythm, all harmony. The Comic writers, it may be said, not unfrequently take this liberty. True, they do so sometimes, but rather sparingly: (sixteen times, if I am not wrong, Aristophanes in the *Plutus*;) but this is an argument, that the Tragic writers do not. In my note on Hec. 728. I have not expressed myself with sufficient accuracy. If the Tragic writers could with equal propriety use *δύρομαι* and *εἰδύρομαι*, they would undoubtedly prefer that form which would contribute

Third  
and  
fourth  
feet  
never  
one  
word.

to the harmony of the verse.\* The same applies to *δμόργνυμι* and *μόργνυμι*. Aristoph. Ach. 706. "Ὡστ' ἐγὼ μὲν ἡλέησα κάπομορξάμην ἰδών. Here either the augment is omitted, or a spondee is introduced into the fifth place. Yet all edd., I believe, have it so, and Suidas in "Ὡστ' ἐγὼ μὲν. Kuster, who has left the vulgar reading in his text, has rightly written ἀπεμορξάμην in his tract on Middle Verbs.

But to return to the point. It was a piece of affectation or childishness among some Grammarians to compose verses on such a system, that each *dipodia* should either consist of, or terminate in, entire words. Athenæus x. p. 454. F. Τὸ δὲ Καστορίωνος τοῦ Σολέως, ὡς ὁ Κλέαρχος φησὶν, εἰς τὸν Πᾶνα ποίημα τοιοῦτόν ἐστι. τῶν ποδῶν ἕκαστος (rather στίχων) ὅλοις ὀνόμασι περιειλημένος πάντας ὁμοίως ἡγεμονικοὺς καὶ ἀκολουθητικοὺς ἔχει τοὺς πόδας, (more accurately τὰ μέτρα or τὰς διποδίας) οἷον,

Σὲ τὸν βόλοις | νιφοκτύποις | δυσχείμερον  
Ναίονθ' ἔδος, | θηρονόμῃ Πάν, | χθόν' Ἀρκάδων,  
Κλήσω γραφῇ | τῇδ' ἐν σοφῇ, | πάγκλειτ' ἔπη  
Συνθεῖς, ἀναξ, | δύσγνωστα μὴ | σοφοῖς κλύειν,  
Μουσopόλῃ θῆρ, | κηρόχυτον ὃς | μείλιγμ' ἱεῖς.

[“ Read ἦς. See Porson on Orest. 141.” Scholef.]

But of these verses, the first alone violates the rule of the Tragic writers. For the second, fourth, and fifth, belong to the *cæsura* (B. 1.), the third to (A. 4.).

The exceptions are very rare, and susceptible of easy emendation. Soph. Œd. C. 372. Εἰσῆλθε τοῖν τρισαθλίον ἔρις κακῇ, is not an actual exception. For the adv. must be parted from the adjective, as in Hom. Od. E. 306. Τρὶς μάκαρες Δαναοὶ καὶ τετράκις. Aristoph. Plut. 851. Οἴμοι κακοδαίμων, ὡς ἀπόλωλα δῆλαιος. Καὶ τρὶς κακοδαίμων, καὶ τετράκις, καὶ πεντάκις, Καὶ δωδεκάκις, καὶ μυριάκις. ἰοῦ, ἰοῦ.

Another example is in Eur. Iph. A. 1595. Φάσμ', οὗ γε μὴδ' | ὀρωμένου | πίστις παρῆν. Although I con-

\* “ The only Tragic verse, of any metre, to the best of our knowledge, in which ὀδύρομαι cannot be changed into δύρομαι, occurs in a suspicious passage of Euripides: Phœn. 1775. Ἀλλὰ γὰρ τί ταῦτα θρηνῶ καὶ μάτην ὀδύρομαι; ” Elmsley.



sider the entire scene from v. 1541. as a spurious interpolation of some one posterior to Ælian, yet I have no doubt that the writer gave, Φάσμι, οὐ γὰρ πίστις μηδ' ὁρώμενον παρῆν.

Æsch. Pers. 501. Στρατὸς περᾶ κρυσταλλοπήγα διὰ πόρον.

Agam. 1261. :

Ἡ κάρτ' ἄρ' ἂν παρεσκόπεις χρησμῶν ἐμῶν.

Suppl. 252. Καὶ τᾶλλα πόλλ' ἐπεικάσαι δίκαιον ἦν.

Soph. Aj. 969. Πῶς δῆτα τοῦδ' ἐπεγγελῶν ἂν κάτα;

The last passage I have corrected in a note on Hec.

1206. by reading, τοῦδέ γ' ἐγγελῶν. CEd. C. 1339.

Κοινῇ καὶ ἡμῶν ἐγγελῶν ἀθρύνεται. The three former may be rectified by transposition: Κρυσταλλοπήγα διὰ πόρον στρατὸς περᾶ.

In the second, erase the offensive particle ἂν, and read,

Ἡ κάρτα χρησμῶν ἄρ' ἐμῶν παρεσκόπεις.

In the third, for τᾶλλα read ἄλλα:

Καὶ πολλὰ γ' ἦν δίκαιον ἄλλ' ἐπεικάσαι.

Formerly in Eur. Suppl. 168. this verse was extant,

Πολιὺς ἀνὴρ εὐδαιμόνων ἴσως πάρος.

Markland has given from MSS. Πολιὺς ἀνὴρ τύραννος εὐδαίμων πάρος, which, if not the true reading, comes very near to it. For in the corruption of the Aldine reading, I think that we may discover a vestige of what the poet wrote, Πολιὺς ἀνὴρ τύραννος ἰσοδαίμων πάρος: by a slight mistake ἰσοδαίμων became changed into εὐδαίμων: the copyist intending to point this out, noted either between the verses or in the margin that ἰσο should be read for εὐ. This some overlooked; others by a farther perversion inserted in the text, so as to produce a verse of this description:

Πολιὺς ἀνὴρ τύραννος εὐδαιμονῶν ἴσως πάρος.

To reduce this verse to the rules of metre, a corrector struck out τύραννος. The epithet ἰσοδαίμων is well adapted to a tyrant or a tyranny. Æsch. Pers. 636.

Ἡ ῥ' αἶψι μου μακαρίτας ἰσοδαίμων Βασιλεύς: Plato Rep. viii. fin. says of Euripides, Καὶ ὡς ἰσότηόν γε τὴν τυραννίδα ἐγκωμιάζει: referring to Troad. 1177. Γάμων τε καὶ τῆς ἰσότητος τυραννίδος. The Pæan of Ariphron the Sicyonian in Athen. xv. p. 702. A. is well known,

Τὰς τ' εὐδαίμονος ἀνθρώποις βασιληίδος ἀρχῆς. Thus the editions of Casaubon, who nevertheless from the



Epitome reads ἰσοδαίμονος, as in Plut. de Virt. Mor. p. 450. B., de Frat. Amor. p. 479. A., Sext. Empir. adv. Math. xi. 49. In the Aldine edition of Athenæus it is ἰδδαίμονος, which seems to be an error of the printer, who confounded ῥ (i. e. σο) with ε. Pindar Nem. iv. 137. has used ἰσοδαίμονα in a different sense.

The  
Pause.

I proceed now to another kind of cæsura, by which the fifth foot is divided, which I shall denominate *the Pause*, because a verse which is without any of the cæsuras mentioned above, is necessarily inharmonious, but not so one that wants the pause. See my note on Hec. 343. Κρύπτοντα χεῖρα καὶ πρόσωπον ἔμπαλιν. Thus King first rightly edited for τοῦμπαλιν. The rule is this: *If a senarius end in a word which forms a cretic, and a word of more than one syllable precede, the fifth foot ought to be an iambus.\** The Tragic writers therefore could not have written such verses as these:

Κρύπτοντα χεῖρα καὶ πρόσωπον τοῦμπαλιν.

Ἄτλας ὁ χαλκίοισι νώτοις οὐρανόν.

Τὸ μὴ μάταιον δ' ἐκ μετώπων σωφρόνων.

The rule holds good, if the cretic is resolved into a trochee and a long syllable, or into a long syllable and an iambus, provided the long syllable be an article or preposition, or in short any word which relates more to what follows than what precedes:

Or. 1079. Κῆδος δὲ τοῦμὸν καὶ σὸν οὐκέτ' | ἐστὶ | δῆ.

1081. Χαῖρ' οὐ γὰρ ἡμῖν ἐστὶ τοῦτο· | σοί γε | μὴν.

Hec. 382. Καλῶς μὲν εἶπας, δύγατερ, ἀλλὰ | τᾷ καλᾷ.

379. Δεινὸς χαρακτήρ, κἀπίσημος | ἐν βροτοῖς.

Understand the same of τίς, πῶς, interrogative; ὧς, οὐ, καὶ, and the like, as I have intimated on Phœn. 1464.

Excep-  
tions.

But if the second part of the fifth foot be of that kind, that it adheres to the preceding word, and both together make as it were but one word, there will no longer be a necessity for the preceding word to terminate in a short syllable. The following are

\* The rule is given more briefly thus by Elmsley: *the first syllable of the fifth foot must be short, if it ends a word of two or more syllables.*

examples, in which the word preceding an iambus is an enclitic:

Æsch. Cho. 903.:

Κρίνω σε νικᾶν. καὶ παραινέῖς μοι | καλῶς.

Eur. Hec. 505. Σπείδωμεν, ἐγκονῶμεν· ἡγοῦ μοι | γέρον.

Ion. 645. "Α δ' ἐνθάδ' εἶχον ἀγάβ', ἀκουσόν μου | πάτερ.

Æsch. Agam. 1061.:

\*Ἔσω φρενῶν λέγουσα πείθω νιν | λόγῳ.

Prom. 649. Τί παρθελεύει δαρὸν, ἐξόν σοι | γάμου.

Eur. Rhes. 717.:

Βίον δ' ἐπαιτῶν εἶρπ' ἀγύρτης τις | λάτρης.

Soph. Phil. 801. \*Εμπρησον, ὦ γενναῖε· ἀγῶ τοι | ποτέ.

If a MS. of good authority were to give *παραινέσαι καλῶς* in the line from Æschylus, or in that from Eurip. *ἀκούέ μου, πάτερ*, I should not be unwilling to adopt those readings. But these and similar passages must not be disturbed, unless the alteration be very slight. A line in Alc. 1106. *Χρόνος μαλάξει, νῦν δ' ἔθ' ἡβᾶ σοι κακόν*, may be defended upon the grounds that I have stated. But who would hesitate to restore from Galen iv. de Dogm. Hippocr. and Plato T. i. p. 283. 55. ed. Basil. T. v. p. 152. Charter. as indicated by Valck. Diatr. p. 28. B. C. *Χρόνος μαλάξει, νῦν δ' ἔθ' ἡβᾶσκει, κακόν*? [See Monk's note.]

Two passages are to be excepted from this class:

Eur. Heracl. 641.:

\*Ὡ φίλταθ', ἥκεις ἄρα σωτὴρ νῶν βλάβης;

Soph. Œd. C. 1543.:

Σφῶν αὖ πέφασμαι καινός, ὥσπερ σφὼ πατρί.

Since *νῶ* and *σφὼ* signify *ἡμεῖς δύο* and *ὕμεῖς δύο*, they are too emphatic to become enclitics. Read, *ἄρα νῶν σωτὴρ βλάβης*; and *ὥς πρὶν σφὼ πατρί*. The junction of *σωτὴρ βλάβης* is better, as *σωτῆρα κακῶν* Med. 361. *σώζουσιν θανεῖν* Phœn. 609. The same word *ὥσπερ* interferes with the metre in a line of Euripides in Pollux vii. 178. *Κοίλοις ἐν ἄντροις ἄλυχνος, ὥσπερ θῆρ μόνος*: where a MS. rightly has *ὥστε*.

Next, let us collect examples of words not enclitic, but incapable of beginning a sentence or a verse:

Æsch. Prom. 107.:

Οἶόν τέ μοι τάσδ' ἐστί· θνητοῖς γὰρ | γέρα.

Soph. Trach. 718.:

Πῶς οὐκ ὀλεῖ καὶ τόνδε; δόξῃ γοῦν | ἐμῇ.

El. 357.:

Σὺ δ' ἤμιν ἡ μισοῦσα, μισεῖς μὲν | λόγῳ.\*

But no particle is more frequently found in that position than ἄν:

Soph. El. 413.:

Εἴ μοι λέγοις τὴν ὄψιν, εἵποιμ' ἄν | τότε.

Eur. Phœn. 1635.:

Ἄλλ' ἔτι νεάζων αὐτὸς εὖροιμ' ἄν | βίον;

1642.:

Ἐγὼ δὲ ναίειν σ' οὐκ ἐάσαιμ' ἄν | χθόνα.

Androm. 937.:

Βλέπουσ' ἄν αὐγὰς τᾶμ' ἐκαρποῦτ' ἄν | λέχῃ.

1187.:

Οὗτός γ' ἄν ὥς ἐκ τῶνδ' ἐτιμᾷτ' ἄν | γέρον.

Bacch. 1272.:

Κλύοις ἄν οὖν τι κάποκρίναι' ἄν | σαφῶς;

Heracl. 457.:

Μάλιστα δ' Εὐρυσθεύς με βούλοιτ' ἄν | λαβών.

Hippol. 296.:

Γυναῖκες αἶδε συγκαθίσταντ' ἄν | νόσον,

according to the ingenious and probable conjecture of Musgrave: MSS. συγκαθίστανται.

Iph. A. 524.:

Ὅν μὴ σὺ φράζεις, πῶς ὑπολάβοιμ' ἄν | λόγον;

according to the sure emendation of Markland.

Observe, that in all these examples, ἄν immediately follows its verb, which also suffers elision. Hence a line of the Erechtheus labors under a slight error, Φρονεῖς γὰρ ἤδη κάποσώσαις ἄν πατρός. Although σῶ-

\* " In his note on Phœn. 1464. Porson remarks, that the following verse, forged in the name of Euripides by Teles, is inartificially constructed: Καὶ γῆς φίλης ὄχθοισι κρυφθῶ καὶ τάφῳ. If Teles had written κρυφθῶ δὴ τάφῳ, he would not have offended against Porson's canon, as the particle δὴ cannot begin a verse, and therefore may be considered as in a degree adhering to the preceding word. Such verses, however, are not of very frequent occurrence. (Perhaps Teles wrote thus: Καὶ γῆς μὲν ὄχθοις καὶ τάφῳ κρυφθῶ φίλης.) The following verse, quoted in the same note, is of a better and more usual form: Ἐν γῆς φίλης μυχοῖσι κρυφθῆναι καλόν. It may not be superfluous to mention, that we have discovered no instance of the violation of Porson's canon in the fragments of Simonides, of Amorgus, and the other early iambic poets, from whom the Tragedians probably derived it. It is also strictly observed in the Alexandra of Lycophron." Elmsley.



ζειν sometimes signifies *meminisse* in Tragic writers, yet the middle voice is much more suitable in this sense. Read, therefore, *καποσώσαι' ἂν πατρός*. A similar confusion exists in Med. 734. between *μεθεῖσαν* and *μεθεῖ' ἂν*.

There are other instances, which are not actually opposed to this rule, but appear so from a mistaken system of orthography. To this class I refer those in which *οὐδεῖς* forms part of the fourth and fifth feet:

Soph. Œd. C. 1022.:

Εἰ δ' ἐγκρατεῖς φεύγουσιν οὐδὲν δεῖ πονεῖν.

Eur. Phœn. 759. (775.):

Ἀμφοτέρων ἀπολειφθὲν γὰρ οὐδὲν θάτερον:

Alc. 682.:

Ἦν δ' ἐγγυὲς ἔλθῃ θάνατος, οὐδεῖς βούλεται.

Herc. F. 1341.:

Θεοὶ δ' ὅταν τιμῶσιν, οὐδὲν δεῖ φίλων.

, that the Attic method of writing these words was division, *οὐδ' εἷς, οὐδ' ἔν*, I infer from this, that the particle *ἂν* is often interposed between *οὐδ'* and *εἷς*. About the latter part of the time of Aristophanes, the Attics, perhaps following the example of Epicharmus, began to write also at length *οὐδὲ εἷς* and *μηδὲ εἷς*. In the *Plutus* of Aristophanes the trisyllabic form certainly occurs four times, 37. 138. 1116. 1183. only once besides, in the *Ranæ* 958., and there he seems to have given, *Σαφεὲς δ' ἂν εἶπεν οὐδ' ἂν ἔν*. Euripolis has once used it in Stobæus iv. p. 52, 53. Therefore the Tragic canons are not violated by Cyclop. 120. *Νομάδες ἀκούει δ' οὐδ' ἔν οὐδ' εἷς οὐδ' ἐνός*: nor by 672. *Οὐτὶς μ' ἀπώλεσ' οὐκ ἄρ' οὐδ' εἷς ἡδίκηει*.

To the same class belong also those places of Sophocles in which *ἡμιν* or *ὑμιν* (which some Grammarians write *ἡμιν* or *ὕμιν*) precedes a cretic:

Electr. 1328. *Ἡ νοῦς ἐνεστικν οὔτις ὑμιν ἐγγενής*;

Œd. C. 25. *Πᾶς γάρ τις ἡῦδα τοῦτό γ' ὑμιν ἐμπόρων*: similarly El. 1332. Œd. T. 1482. Œd. C. 34. 81. 1038. 1167. 1408. Philoct. 531. This method of writing Sophocles has most frequently (perhaps always, see Aj. 689. El. 255. 454.) employed; the other Tragic writers and the Comic very rarely; *ἡμιν αὖ χάριν*, Æsch. Prom. 820. may be so written; but from the

examples cited above (of words which cannot begin a sentence) the vulgar reading will be defensible. Hence a troublesome passage of Sophocles, Phil. 1333. may be corrected, Ἀσκληπιάδαι δὲ τοῖν παρ' ἡμῖν ἐντυχών.

Some examples are very easy of emendation. Such are Soph. Phil. 731. Λόγου σιωπᾶς, ἀποπλήκτως ᾧδ' ἔχει; Brunck has rightly given ἀπόπληκτος: if ἀποπλήκτως be retained, we must write ἔχεις. Eur. Iph. A. 1465. Δεινούς ἀγῶνας διὰ σὲ κεῖνον δεῖ (δεῖ κεῖνον) δραμεῖν. Iph. T. 1013. ἀλλ' ἀνὴρ μὲν ἐκ δόμων Θανὼν ποθεινός· τὰ δὲ γυναικῶν ἀσθενῇ. Restore γυναικὶς, which makes the opposition stronger.

A few places remain to be considered. Æsch. Pers. 321. Νωμῶν, ὃ τ' ἐσθλὸς Ἀριόμαρδος Σάρδεσι Πένθος παρασχών. Ariomardus above, 38. was the prefect of Thebes. Why then was his death a source of grief to Sardis? The Scholiast, I suppose, seeing this difficulty, adds, πατρίς γὰρ αἱ Σάρδεις αὐτῷ. But I rather think that one or more verses have been omitted, in which the prefect of Sardis, perhaps Mitragathes or Arceus, was named.

Νωμῶν, ὃ τ' ἐσθλὸς Ἀριόμαρδος ΑΡΔΕΩΝ

ΒΟΛΑΙCΙΠΙCΤΟCΜΙΤΡΑΓΑΘΗCΤΕ ΣάρδεσιΝ

Πένθος παρασχών.

Let the intelligent reader supply the blank otherwise, if he pleases; but let him be careful that a vowel follow the word Ἀριόμαρδος.

Æsch. Suppl. 206.:

Τὸ μὴ μάταιον δ' ἐκ μετώπων σωφρόνων

Ἴτω πρόσωπον ὅμματος παρ' ἡσύχου.

A choice expression truly, ἵεναι πρόσωπον ἐκ μετώπων or παρ' ὅμματος. Schutz has remarked, that Robortellus has προσώπων. But, with his usual attention, he has not noticed that Aldus has given ἐκ μετόπω σωφρονῶν Ἴτω προσώπων, which is the true reading, if you change the position of the kindred vowels. Τὸ μὴ μάταιον δ' ἐκ μετωποσωφρόνων Ἴτω προσώπων ὅμματος παρ' ἡσύχου. The expression πρόσωπα μετωποσώφρονα is similar to εὐπηχεῖς χεῖρες Eur. Hipp. 201. καλλίχειρες ὠλέναι Chæremon Athen. xiii. p. 608. B. and many of the same kind. In τὸ μὴ μάταιον understand βλέπῳς or some noun like it. Aristoph. Nub. 1178.



Ἐπὶ τοῦ προσώπου τ' ἐστὶν Ἀττικὸν βλέπος. Since modesty and immodesty are chiefly indicated by the forehead and eyes, he has mentioned them both.

The principal exceptions in Sophocles I will merely notice, and leave to the ingenuity of the reader :

Aj. 1101. Ἐξέστ' ἀνάσσειν ὧν ὄδ' ἡγείτ' οἴκοθεν ;

Ced. C. 664. Θαρσεῖν μὲν οὖν ἔγωγε κἄνευ τῆς ἐμῆς.

Philoct. 22. Ἄ μοι προσελθὼν σίγα, σήμαιν', εἴτ' ἔχει.

I will now attempt to correct a few passages of Euripides, [Heracl. 530. καὶ στεμματοῦτε, καὶ κατάρχεσθ' †, εἰ δοκεῖ : see Elmsl.] omitting only Iph. A. 1598. 1621, 1622.

Hec. 729. (717.) Ἡμεῖς μὲν οὖν ἐῷμεν, οὐδὲ ψαύομεν.

Androm. 347. Φεύγει τὸ ταύτης σῶφρον· ἀλλὰ ψεύσεται.

Iph. A. 531. Κἄμ' ὥς ὑπέστην δῦμα, κἄτα ψεύδομαι.

These three lines being similarly affected, I leave to the sagacity of my younger readers.\*

Iph. A. 668. Εἰς ταυτὸν, ᾧ δύγατερ, σύθ' ἦκεις τῷ πατρί : σύτε is evidently corrupt. Read, ὦ δύγατερ, ἦκεις καὶ σύγ' εἰς ταυτὸν πατρί. Καὶ is thus added before the pronoun σὺ, almost immediately after, by Agamemnon : Ἐτ' ἐστὶ καὶ σοὶ πλοῦς, ἵνα μνήσῃ πατρός : where the article is similarly wanting.

The line in Rhes. 733. admits of a very easy correction by substituting Ὀρηκὶ for Ὀρηκῶν :

ὦ ξυμφορὰ βαρεῖα Ὀρηκὶ συμμάχῳ.

Eur. Suppl. 160. Τί πλεῖον ; ἤλθον Ἀμφιάρῳ πρὸς βίαν. Ἀμφιάρῳ is of four syllables. Read from two MSS., Ἀμφιάρῳ γε πρὸς βίαν. The particle γε has the force of *etiam*, as in Hec. 606. Οἶδεν τό γ' αἰσχρὸν, 842. Φίλους τιθέντες τοὺς γε πολεμιωτάτους. Aristoph. Nub. 400. Ἀλλὰ τὸν αὐτοῦ γε νεῶν βάλλει.

\* The following solution of the difficulty, by Mr. Tate, appears in the Classical Journal, No. XLV. p. 167., and in Dalzel's Collect. Gr. Maj. Ed. 2. p. 164. " Hic casu quodam felici accidit, ut morbus ipse remedium suppetit. Si pes, qui hic Creticum præcedit, Trochæus est, καλῶς ἔχει. Si non est Trochæus sed Spondæus, uti revera est, quid quæso efficit ut sit Spondæus? Pronunciatio certe brevis vocalis in fine τοῦ οὐδὲ, ἀλλὰ, κἄτα, tangens, ut ita dicam, duplicem consonantem ψ vel πσ, a qua vox sequens incipit. Hoc in fine versus efficit quod non immerito vocari possit terminatio quinque-syllabica, οὐδεπσαύομεν, ἀλλὰπσεύσεται, κἄταπσεύδομαι : ejusmodi terminatio in singulis vocibus haud infrequens est : Phœn. 28. ἵπποβοῦκόλοι : 32. ἐξανδρούμενος : 65. ἀνοσιωτάτας : 53. συγκοιμωμένη." The same principle applies to Eur. Electr. 850. Τλήμων Ὀρέστης· ἀλλὰ μὴ με κτείνετε.



Iph. T. 584. Κάμοι τόδ' εὖ μάλιστά γ' οὕτω γίγνεται.  
Let us examine what precedes and follows.

Ἀκούσατ'· εἰς γὰρ δὴ τιν' ἤκομεν λόγον,

Ἵμῖν τ' ὄνησιν, ὧ ξένοι, σπεύδουσ' ἅμα,

Κάμοι· τὸ δ' εὖ μάλιστά γ' οὕτω γίγνεται,

Εἰ πᾶσι ταυτὸ πρᾶγμ' ἀρεσκόντως ἔχει:

σπεύδουσα is an excellent emendation of Musgrave for σπουδαῖς or σπουδῆς. Soph. El. 251. τὸ σὸν σπεύδουσ' ἅμα, Καὶ τοῦμόν αὐτῆς ἤλθον. Musgrave well compares Iph. T. 349. οἷσιν ΗΓΡΙΩΜΕΘΑ, ΔΟΚΟΥΣ' Ὁρέστην μηκέθ' ἥλιον βλέπειν, and Herc. F. 860. Ἥλιον ΜΑΡΤΥΡΟΜΕΣΘΑ ΔΡΩΣ' ἀδρᾶν οὐ βούλομαι. Add Ion 1269. Πρόσπολοι, ΔΙΩΚΟΜΕΣΘΑ θανασίμους ἐπὶ σφαγὰς, Πυθίῳ ψήφῳ ΚΡΑΘΗΘΕΙΣ'. ἔκδοτος δὲ γίγνομαι. To turn the spondee οὕτω into a trochee, read ὦδε. Confusion is frequent between ὦδε and οὗτος, τοσόσδε or τοιόσδε and τοσοῦτος or τοιοῦτος; not so frequent, but not very uncommon, between ὦδε and οὕτω: as Herod. ii. 116. vi. 77. Orest. 1628. (1645.) Aristoph. Lysistr. 369.

[“ Dissyllables, in which the vowel of the second syllable of the fifth foot is elided, are considered as monosyllables:

Hec. 398. Ὅποῖα κισσὸς δρυὸς, ὅπως τῆσδ' ἔξομαι.

This canon is as applicable to those verses in which the first syllable of the fifth foot is a monosyllable which cannot begin a verse, as to those in which it terminates a word of two or more syllables: hence this verse is wrong:

Soph. Œd. C. 115.:

Τίνας λόγους ἐροῦσιν; ἐν γὰρ τῷ μαθεῖν:

read ἐν δὲ τῷ μαθεῖν.

It may be laid down as a general rule, that the first syllable of the fifth foot must be short, if followed by the slightest pause or break in the sense: hence, in

Soph. Œd. C. 505.:

Τούκεῖθεν ἄλσους, ὧ ξένη, τοῦδ'· ἦν δέ του,

read, Τούκεῖθεν ἄλσος, ὧ ξένη, τόδ'· ἦν δέ του.

Thus it appears that there are only three cases in which the fifth foot may be a spondee:

1. When both syllables are contained in the same word:

Cases  
in  
which  
the 5th  
foot

2. When the first syllable of the fifth foot is a monosyllable which is capable of beginning a verse, and is not disjoined from the following syllable by any pause in the sense. may be a spondee.

3. When the second syllable is a monosyllable, which, by being incapable of beginning a sentence or a verse, is in some measure united to the preceding syllable." Elmsley.]

Thus, I think that I have sufficiently demonstrated, that there are *few* verses like the first of the Ion. I would not venture to say that there are *none*. But since transcribers are so prone to transgress rules well known to them, consider how easy it was for them to transgress those of which they were ignorant.

I proceed to treat briefly of a kind of Iambics almost peculiar to the Comic writers, commonly called *Tetrameter Catalectic*. It differs in two respects from the comic senarius: 1st. that *the fourth foot must be an iambus or tribrach*<sup>1</sup>; 2d. that the sixth foot even admits an anapest.<sup>2</sup> But *the seventh foot must be an iambus*; except in the case of a proper name, when an anapest is allowed<sup>3</sup>; which license is also conceded to the fourth foot.<sup>4</sup> Comic Tetrameter Catalectic.

Πρώτιστα μὲν γὰρ ἓνα | γε τινὰ<sup>1</sup> | καθεῖσεν ἐγκαλούψας.  
Οὐχ ἤττον ἢ νῦν οἱ λαλοῦντες· ἢ | λίθιος<sup>2</sup> | γὰρ ἦσθα.  
Ἐγένετο, Μελανίππας ποιῶν, Φαίδρας τε, Πη|νελόπην<sup>3</sup>  
| δέ.

Τῶν νῦν γυναικῶν Πη|νελόπην<sup>4</sup>, | Φαίδρας δ' ἀπαξ-  
πάσας.

The three following verses, Nub. 1429. Ran. 963. 968. which have an anapest in the fourth foot, I leave to the ingenuity of the reader.

Σκέψαι δὲ τοὺς ἀλεκτρούνας καὶ τᾶλλα τὰ βετὰ ταυτί.  
Τὸν ξουθὸν ἰππαλεκτρούνα ζητῶν τίς ἔστιν ὄρνις.  
Οὐχ ἰππαλεκτρούνας, μὰ Δί', οὐδὲ τραγελάφους, ἄπερσύ.\*

\* Elmsley remarks that in this kind of verse the Comic poets admit anapests more willingly and frequently into the first, third, and fifth places, than into the second, fourth, and sixth; but that Porson is mistaken in restricting altogether to the case of proper names the use of anapests in the fourth place.

"Aristophanes occasionally introduces a very elegant species of verse, which we are willing to mention in this place, because it differs from the tetrameter iambic, only in having a cretic or pæon in the room of the



Dimeter  
Iambics.

[“ Respecting the *Dimeter Iambics* of the Comic poets, Porson has said nothing. With the exception of the catalectic *dipodia*, they appear to admit anapests into every place, but more frequently into the first and third, than into the second and fourth. Strictly speaking, indeed, there is no difference in this metre between the second and fourth feet, as a system or set of dimeter iambics is nothing more than one long verse divided for convenience of arrangement into portions, each containing four feet. The quantity of the final syllable of each dimeter is not indifferent.” Elmsley.]

Trochaic  
Metre.

If from the beginning of a catalectic tetrameter trochaic you take away a cretic, or a first or fourth pæon, you form a senarius:

Θᾶσσον ἢ μ' | ἐχρῆν προβαίνων ἰκόμεν δι' ἄστεος.

Ὡς νιν κε|τεύσω με σῶσαι τό γε δίκαιον ὧδ' ἔχει.

Ἴδιον ἢ | κοινὸν πολίταις ἐπιφέρων ἔγκλημά τι.

But in this trochaic senarius, an anapest is inadmissible, even in the first foot\*; and the penthemimeral cæsure is always required. Therefore in *Æsch. Pers.* 164. instead of

Ταῦτά μοι | διπλῇ μέριμν' ἄφραστός ἐστιν ἐν φρεσί:

read, Ταῦτά μοι | μέριμν' ἄφραστός ἐστιν ἐν φρεσὶν διπλῇ.

For in the cæsure of a tragic trochaic, not only is it unlawful for a compound word such as ἄφραστος to be divided, but not even the article or a preposition is suffered to terminate the fourth foot. The rule which I have laid down respecting the pause, is observed so scrupulously, that I do not remember to have observed any exception. In *Hel.* 1648. for ἀφι-

third *dipodia*, and because it is frequently corrupted into a tetrameter iambic by the insertion of a syllable after the first hemistich. In technical language, it is an *asynartete*, composed of a dimeter iambic and an ithyphallic. It is called Εὐριπίδειον τεσσαρεσκαίδεκάσύλλαβον by Hepphaestion, ch. 15. who has given the following specimen of it: Ἐφ'ος ἀνίχ' ἰππότας | ἐξέλαμψεν ἄστήρ. Twenty-five of these verses occur together in the *Wasps* of Aristophanes, beginning with v. 248.” Elmsley in the *Edinb. Rev.* No. XXXVII. p. 89.

\* “ The inadmissibility of anapests into the trochaic senarius may be exemplified by prefixing a cretic to the fifth verse of the *Plutus* of Aristophanes:

Ἀλλὰ γὰρ | μετέχειν ἀνάγκη τὸν θεράποντα τῶν κακῶν.

The dactyl in the second place vitiates the metre of this verse, considered as a tetrameter trochaic.” Elmsley.



στασθ', read, taking away a letter, Οἵπερ ἡ δίκη κελεύει  
μ'. ἀλλ' ἀφίστασ' ἐκποδών. The cæsura is violated in  
but one place, Philoct. 1402.

Εἰ δοκεῖ, στείχωμεν, ὃ γενναῖον εἰρηκῶς ἔπος :  
which I leave to others to emend.

As the tragic trimeter iambic admits *anapests* when they are contained in proper names, so the tragic tetrameter trochaic admits *dactyls* in similar circumstances, and for the same reason, in every place except the fourth and last.\* And as the Tragic poets sometimes introduce unnecessary anapests in iambics, so they occasionally place the anapestic word in such a position in trochaics, that the two short syllables make part of a dactyl:

Or. 1549.:

Ξύγγονόν τ' ἐμὴν Πυλά|δην τε τὸν τᾶδε ξυνδρῶντά μοι.

Iph. A. 324.:

Οὐδ', πρὶν ἂν δεῖξω Δαναοῖσι πᾶσι τὰγγεγραμμένα.

355.:

Χιλίων ἄρχων Πριά|μου τε πεδῖον ἐμπλήσας δορός.

But the second verse may be read otherwise, either from a MS. δεῖξω γε Δαναοῖς, or from conjecture Δαναΐδαις.†

It is not therefore to be wondered at, that the Comic writers sometimes admitted a dactyl into trochaics in the case of a proper name, although, if they had bestowed a little more labour, they might have avoided this license. Hermippus Athen. xi. p. 486. A.

\* Ἦν ἐγὼ πάθω τι τήνδε τὴν λεπαστὴν ἐκπιών,

Τῷ Διονύσῳ πάντα τὰμαυτοῦ δίδωμι χρήματα.

An uncertain Comic writer, contemporary with Aristophanes, in Plut. Polit. Præc. p. 811.

Μητίοχος μὲν (γὰρ) στρατηγεῖ, Μητίοχος δὲ τὰς ὁδοὺς,

Μητίοχος δ' ἄρτους ἐποπτᾷ, Μητίοχος δὲ τᾶλφιτα,

Μητιόχῳ δὲ πάντα κεῖται, Μητιόχος δ' οἰμώζεται.

\* "The thirty-two Tragedies, however, afford only two examples of this practice, both of which are probably corrupt.

Iph. A. 882. Εἰς ἄρ' Ἰφιγένειαν Ἑλένης νόστος ἦν πεπρωμένος.

1352. Πάντες Ἕλληνες στρατὸς δὲ Μυρμιδόνων οὐ σοὶ παρῆν.

Read στρατὸς δὲ Μυρμιδόνων." Elmsley.

† The other two lines are thus corrected by Elmsley: Ξύγγονόν τ' ἐμὴν, τρίτον τε, τὸν τᾶδε ξυνδρῶντά μοι: (so Eur. Hipp. 1404. Πατέρα τε, καὶ σὲ, καὶ τρίτην ξυνάρορον:) and Χιλίων ἄρχων τὸ Πριάμου πεδῖον ἐμπλήσας δορός.

The Comic writers, however, cautiously abstain from dactyls, except in the case of proper names.\*

[Another nicety in the construction of the tragic tetrameter trochaic is pointed out in "The Tracts and Miscellaneous Criticisms of Porson, by Kidd:" viz. that if the first dipodia consist of an entire word or words, the second foot is a trochee: thus in Eur. Iph. 1340. for  $\tau\iota\upsilon\alpha\ \delta\epsilon\ \phi\epsilon\acute{\upsilon}\gamma\epsilon\iota\varsigma$ , |  $\tau\acute{\epsilon}\kappa\upsilon\upsilon\omicron\upsilon$ ;  $\text{'}\chi\iota\lambda\lambda\acute{\epsilon}\alpha\ \tau\acute{\omicron}\nu\delta\text{'}$   $\iota\delta\epsilon\acute{\iota}\nu$   $\alpha\iota\sigma\chi\acute{\upsilon}\nu\eta\mu\alpha\iota$ , read  $\tau\acute{\iota}\ \delta\epsilon$ ,  $\tau\acute{\epsilon}\kappa\upsilon\upsilon\omicron\upsilon$ ,  $\phi\epsilon\acute{\upsilon}\gamma\epsilon\iota\varsigma$ ;  $\text{'}\chi$ . κ. τ. λ.]

Dis-  
tinc-  
tions  
be-  
tween  
tragic  
and co-  
mic  
metre,  
Iambic  
and  
Tro-  
chaic.

The following are the distinctions between tragic and comic verse. In the *comic senarius*, an anapest is admitted into every place but the sixth, a dactyl, and a spondee subject to no restrictions, into the fifth; and cæsuras are neglected.

Aristoph. Vesp. 973.:

$\text{Κατάβα, κατάβα, κατάβα, | κατάβα, καταθήσομαι.}$

Plut. 2.:

$\Delta\omicron\upsilon\lambda\omicron\upsilon\gamma\epsilon\acute{\nu}\epsilon\sigma\theta\alpha\iota\ \pi\alpha\rho\alpha\phi\rho\omicron\nu\omicron\upsilon\gamma\epsilon\iota\varsigma\ |\ \delta\epsilon\sigma\acute{\omicron}\tau\omicron\upsilon.$

55.:

$\text{Πυθοίμεθ' ἂν τὸν χρησμὸν ἡμῶν ὅ,τι | νοεῖ.}$

The *comic tetrameter trochaic* may also be considered as a trimeter iambic with a cretic or pæon prefixed; but in this trochaic senarius, cæsuras are neglected, and a dactyl, although *very rarely*, admitted into the fifth place, and a spondee subject to no restrictions.

Aristoph. Nub. 680.:

$\text{Μηδ' ἐνὶ | Ξὺν νῶ, τότ' ἢ βρον|τῶμεν ἢ ψεκάζομεν.}$

577.:

$\text{Πλεῖστα γὰρ | Θεῶν ἀπάντων ὠφελούσαις | τὴν πόλιν.}$

\* "In the eleven comedies of Aristophanes, we have not discovered any genuine instance of a dactyl in a verse of this measure. We have observed, however, three verses, which appear to have deserved greater attention than they have received:

Ach. 220.  $\text{Καὶ παλαιῶ | Λακρατῖδῃ | τὸ σκέλος βαρύνεται.}$

Eq. 327.  $\text{Πρῶτος ὢν; ὁ δ' | Ἴπποδάμου | λείβεται θεώμενος.}$

Pac. 1154.  $\text{Μυρρίνας αἶτησον ἐξ Αἰσ|χινάδου τῶν | καρπίμων.}$

It is almost superfluous to observe, that the two middle syllables of these first three proper names are necessarily short.  $\text{Ἴπποδάμος}$ , in particular, cannot reasonably be supposed to be a Doric compound of  $\text{ἵππος}$  and  $\text{δήμος}$ . We perceive, therefore, that in order to introduce these refractory names into tetrameter trochaics, Aristophanes has twice used a choriambus (— — —), and once an ionic *a minore* (— — —), in the place of the regular trochaic *dipodia*." Elmsley.



Aristoph. Nub. 581.:

Εἶτα τὸν | Θεοῖσιν ἐχθρὸν βυρσοδέψην | Παφλαγῶνα.

It is common both to the tragic and comic tetrameter trochaic not to admit a dactyl, except in the case of a proper name.

The kind of anapestic metre in most frequent use is the dimeter, in which a monometer is occasionally introduced; but a legitimate system always closes with a parœmiac, or dimeter catalectic. A dactyl and spondee are often used for an anapest; very rarely a proceleusmatic (—); very rarely also does an anapest follow a dactyl.\* Whenever a hiatus occurs, the vowel or diphthong must be shortened, as *μοῦσα καὶ ἡμῖν, λείπεται ὁμῶν*, Med. 1081. Troad. 603. The versification is most harmonious when each dipodia ends with a word; except in the catalectic verse, where the ending of a dactylic hexameter is preferable. But sometimes that also admits a dactyl in the first place, as Med. 1085. *Οὐκ ἀπόμουσον τὸ γυναικῶν*. Hipp. 240. *Καὶ παρακρίπτει φρένας, ὦ παῖ*.†

[Porson has omitted to remark, that in dimeter anapestics the last syllable of each verse is not common, but has its quantity subject to the same restrictions as if the foot to which it belongs occurred in

\* In Hec. 144, an instance occurs: Ἴς Ἀγαμέμνονος ἱκέτις γονάτων: fifteen others are given by Elmsley, which are sufficient to show that Porson's expression must be construed with some degree of latitude.

† “ Every person who has a tolerable ear, and is acquainted with the subject, will immediately perceive that the rhythm of the following verses is not quite perfect:

Æsch. Prom. 1067. *Τοὺς προδότας γὰρ μισεῖν ἔμαθον*.

Choëph. 1068. *Παιδοφόροι μὲν πρῶτον ὑπῆρξαν*.

Soph. Cœd. C. 1754. ὦ τέκνον Αἰγέως, προσπίτνομέν σοι.

Eur. Med. 160. ὦ μεγάλα Θέμι, καὶ πότνι Ἄρτεμι.

1408. Ἀλλ' ὁπόσον γ' οὖν πᾶρα καὶ δύναμαι.

Suppl. 980. *Καὶ μὴν θαλάμῃς τάσδ' ἐσορῶ δῆ*.

Iph. A. 28. *Οὐκ ἔγμαι ταῦτ' ἀνδρὺς ἀριστέως*.

The rhythm of the first hemistich of the first, second, fourth, fifth, and seventh of these verses, and of the second hemistich of the third and sixth, is rather dactylic than anapestic. The same effect is always produced when the last three syllables of a word, which are capable of standing in the verse as an anapest, are divided, as in the preceding examples, between a dactyl and the following foot. In the Prometheus, Dr. Blomfield has judiciously adopted Bothe's emendation, *τοὺς γὰρ προδότας*.” Elmsley.



any other place of the verse. The other species in which this *συνάρεια* exists are dimeter iambs, Ionics *a minore*, and dactylic tetrameters. The credit of the discovery of this peculiarity is due to Bentley *Ep. ad Mill.* p. 262.]

Comic  
Dime-  
ter  
Ana-  
pestics.

Comic writers generally observe the laws of dimeter anapestics with great accuracy; sometimes, but rarely, Aristophanes has run one verse into the other, Vesp. 750. Ἴν' ὁ κήρυξ φησί· Τίς ἀψήφι- | στος; ἀνιστάσθω: in the case of a proper name, Pac. 1008. he has made Γλαυκέτη a dactyl.

Ana-  
pæsti-  
cus  
Aristo-  
phani-  
cus.

The anapestic measure peculiar to Aristophanes consists of two dimeter anapestics, of which one is catalectic to the other.

Plut. 487. Ἀλλ' ἤδη χρῆν τι λέγειν ὑμᾶς  
—— Σοφόν, ᾧ νικήσετε τὴνδ'.

Cæsuræ  
observ-  
ed.

In the three first places, besides an anapest and a spondee, a dactyl is used; which is also admissible in the fifth; but not in the fourth and sixth.\* The cæsuræ is observed as accurately as in the tragic trochaic; very few exceptions now remain; of those which were formerly extant the greater part have been removed by the aid of MSS. and criticism. I will give one or two examples, in which error seems still to lurk:

Av. 601.:

Τῶν ἀργυρίων οὔτοι γὰρ ἴσασι· λέγουσι δέ τοι τάδε πάντες.  
Brunck conjectures, οὔτοι γὰρ ἴσας· εἴγε λέγουσιν  
τάδε πάντες. I prefer ὥστε, which is frequent in conclusions, as above 485. 488. 596. Nub. 613.

Vesp. 566.:

Κἂν μὴ τούτοις ἀναπειθώμεσθα, τὰ παιδάρι' εὐθὺς ἀνέλκει.

\* "In both kinds of anapestic verse, dactyls are admitted with much greater moderation into the second than into the first place of the *dipodia*. The eleven comedies of Aristophanes contain more than twelve hundred tetrameter anapestics, in which number we have remarked only fifteen examples of a dactyl in an even place, which, in this kind of anapestic metre, can only be the second foot of the verse. The same observations apply in a certain degree also to dimeter anapestics. When we find, therefore, in the *Edipus Coloneus* of Sophocles v. 1766. Ταῦτ' οὖν ἔκλυε δαίμων ἡμῶν, we do not hesitate to read ἔκλυεν. In the *Electra* v. 96. where the MSS. and editions read, Φόνιος Ἀρης οὐκ ἐξεί-  
πισε, Brunck has judiciously adopted the reading of the Scholiast, οὐκ ἐξέτισεν." Elmsley.

Brunck seems to have rightly added γε, of the use of which I have just now produced some examples. But his correction, ἀναπειθόμεθα, leaves the dactyl in the fourth place, which however may be easily removed by the substitution of ἀναπεισθῶμεν, τὰ γε π.

Ach. 645. :

“Οστις παρεκινδύνευσεν Ἀθη|ναίοις εἰπεῖν τὰ δίκαια.

Brunck corrects: “Οστις παρεκινδύνευσε λέγειν ἐν Ἀθη|ναίοις. There is no occasion to change εἰπεῖν, but to restore it to its proper place: “Οστις γ’ εἰπεῖν παρεκινδύνευσ’ ἐν Ἀθη|ναίοις τὰ δίκαια. The Attics are accustomed to add that particle after ὅς and ὅστις, for the sake of emphasis; it corresponds in some measure to the Latin *quine*. [Hor. Sat. i. 10. 21. Catull. lxi. 180. 183.] Ran. 751. πῶς γὰρ οὐχὶ γεννάδας, “Οστις γε πίνειν οἶδε; see also 1215. Thesm. 713. Δεινὰ δῆθ’ ὅστις γ’ ἔχει μου ἕαρπάσας τὸ παιδίον: 895. “Οστις γε τολμᾷς σῆμα——.

Observe, moreover, that the cæsura is subject to the same restrictions, as in the tragic trochaic: viz. that it must not fall upon a preposition or an article. This rule is not often transgressed, even by copyists.

Nub. 371. :

Νῆ τὸν Ἀπόλλω, τοῦτό γε τοι τῷ | νυνὶ λόγῳ εὖ προσέφυσας.

Ran. 1058. :

Εἴτα διδάξας τοὺς Πέρσας μετὰ | τοῦτ’ ἐπιθυμεῖν ἐδίδαξα.

Ach. 636. :

Πρότερον δ’ ὑμᾶς οἱ πρέσβεις ἀπὸ | τῶν πόλεων ἐξαπατῶντες.

In the first example, restore the particle, which appeared unnecessary to the copyist, and therefore was omitted :

Νῆ τὸν Ἀπόλλω, τοῦτό γε τοι δὴ | τῷ νῦν λόγῳ εὖ προσέφυσας :

as in Ran. 1079. “Ωστε γε καὐτόν σε κατ’ οὖν ἔβαλεν. Νῆ τὸν Δία, τοῦτό γε τοι δῆ. Occasion will present itself to notice a similar error in Eq. 784.

In Ran. 1058. Brunck, considering εἴτα μετὰ τοῦτο, (or ταῦτα as in the MSS.) tautologous, changes it into κατὰ ταῦτ’. But it is no more tautologous than εἴτ’ αὖ πάλιν αὖθις, Nub. 971. Εἴτα τοῖς θεοῖς Θῦσαι META TOYTO, Av. 811. ΕΠΕΙΤΑ META ΤΑΥΤ’



εὐθύς εὐρέθη θανών, Philemon in Stob. p. 395. ed. Grot. or ΕΠΕΙΤΑ ΜΕΤΑ ΤΑΥΤ' εὐθύς ἀρχιτεκτονεῖν, Sospater in Athen. ix. p. 378. B. But whether μετὰ τοῦτο or κατὰ ταυτὰ be read, the metre is corrupt, as Brunck himself has perceived in a similar verse, Ach. 636. Three MSS. omit τοῦς. Therefore read,

Εἶτα διδάξας Πέρσας μετὰ ταῦτ', ἐπιθυμεῖν ἐξεδίδαξα.  
This is stronger than the simple ἐδίδαξα: and διδάξας ἐξεδίδαξα form a better combination: moreover this very mistake has vitiated the cæsura of v. 1051. which editors have corrected from MSS.

In the verse of the Acharnenses Kuster saw that there was something out of order, and Brunck confesses that the rhythm would be improved by reading, Πρώτερον δ' ἀπὸ τῶν πόλεων ὑμᾶς οἱ πρέσβεις ἐ. But a gentler transposition will improve it more: Πρώτερον δ' ὑμᾶς ἀπὸ τῶν πόλεων οἱ π. ἐ. In the same position of the verse occurs soon after ἐν ταῖς πόλεσιν, ἐκ τῶν πόλεων: Plut. 567. ἐν ταῖς πόλεσιν: Vesp. 657. ἀπὸ τῶν πόλεων.

From this anapestic the proceleusmatic is always excluded. Read therefore in Vesp. 1010. πρόσχετε for προσέχετε. Brunck's MS. had this, and yet he overlooked it; which is the more surprising, inasmuch as in Nub. 980. he has excellently restored from MSS. Διπολιώδη. Thus the Attics said Δίφιλος. not Δίφιλος.

The following have a dactyl in the cæsura, Nub. 325. Vesp. 349. 396. 671. of which the second and fourth will be very easily rectified; the first and third require greater attention.

Ἔστιν ὅπη δῆθ' ἦντιν' ἂν ἐνδοθεν | οἶός τ' εἶης διορύξαι.

Οἱ δὲ ξύμμαχοι, ὥς ἦσθοντό γε | τὸν μὲν σύρφακα τὸν ἄλλον.

Read in the former, by transposition, οἶός τ' ἐνδοθεν εἶης δ. In the latter, the absurd particle γε is omitted in the Ravenna MS. The genuine form ἦσθηνται is preserved by Suidas in Λαγαριζόμενον, Τραγαλίζοντα, and expressly in ἦσθηνται. This form is often used by Plato; by the author of the Rhesus 673. Eur. Orest. 1583. (1566.) Troad. 639. Also in Bacch. 605. ἦσθῃσθε must give place to ἦσθησθε.



With respect to Vesp. 396.,

Αὐτὸν δῆσας. ὧμιαρώτατε | τί ποιῆς; οὐ μὴ καταθέσει; An  
it is faulty also on this account, that an anapest <sup>Ana-</sup>  
immediately follows a dactyl. The examples in <sup>pest</sup>  
Vesp. 568. Av. 520. of Brunck's edition, which are <sup>does</sup>  
opposed to this rule by emendation, are not to the <sup>not fol-</sup>  
point; as neither are those in which he corrects βοῖ- <sup>low a</sup>  
δαρίω, it being a choriambus: Av. 586. Fragm. in <sup>Dactyl.</sup>  
Ammonius v. χολάδες. The Attics always say βοῖδιον,  
νοῖδιον, ροῖδιον, διπλοῖδιον, ἡμιδιπλοῖδιον, προχοῖδιον, as Pier-  
son on Mœris p. 276. has fully shown, and therefore  
they express the second diminutives by a contracted  
form. Read therefore, removing the marks of diæ-  
resis,

Μὴ, πρίν γ' ἂν ἐγὼ τὸ βοιδαρίω τὸ μὲν πρώτιστ'  
ἀποδῶμαι.

Ἡ βοιδαρίων τις ἀπέκτεινε ζεῦχος, χολίκων ἐπιθυμῶν.  
Neither is the difficulty greater in a fragment of the  
Babylonii, cited by Harpocration in Ἐπιβάτης.

Εὖγ' ἐξεκολύμβησεν ἐπιβάτης, ὡς ἐξοίσων ἐπίγουον.

Should any one hesitate with Brunck respecting  
the quantity of the last word, he may read with the  
Medicean and Galcan MSS. of Harpocration, ἐπίγειον.  
But ἐπίγουον undoubtedly lengthens the penultima,  
because it is contracted from ἐπιγύαιον. Add the  
article, and you will have a legitimate anapestic:

Εὖγ' ἐξεκολύμβησ' οὐπιβάτης, ὡς ἐξοίσων ἐπίγουον.

Pac. 732.:

Ἦν ἔχομεν ὁδὸν λόγον εἴπωμεν, χῶσα τε νοῦς αὐτὸς ἔχει γε:  
thus Brunck has edited: but γε is out of place and  
useless: and no Attic could write χῶσα τε νοῦς. The  
metre however may be corrected by transposing, ὁδὸν  
ἦν ἔχομεν.

But a verse, having an Ionic *a minore* (— — —) at <sup>A Dac-</sup>  
the end preceded by a dactyl, would be totally des- <sup>tyl</sup>  
titute of rhythm, and altogether intolerable. Yet <sup>and an</sup>  
through the ignorance of transcribers two such are to <sup>Ionic a</sup>  
be found: <sup>minore</sup>  
<sup>a wrong</sup>  
<sup>ending.</sup>

Plut. 510.:

Εἰ γὰρ ὁ πλοῦτος βλάβειε πάλιν, διανείμειε τ' ἴσον ἑαυτόν.

Av. 491.:

Σκυτῆς, βαλανῆς, ἀλφιταμοιβοί, τερνευτασπιδολουργοί.

Read,

Εἰ γὰρ ὁ Πλοῦτος βλέψει πάλιν, διανείμειν τ' ἴσον αὐτόν.  
Σκυτῆς, βαλανῆς, ἀλφिताμοῖβοι, τορνευτολურασπιδοπηγοί.

Dawes is therefore mistaken in his conjecture, Nub. 325.

Ὡς οὐ καθορῶ. Παρὰ τὴν εἴσοδον. Ἥδη νῦν μόλις  
ὁρῶ αὐτάς :

adding, "Versus quidem ita emendatus non est inter maxime numerosos. Sed est tamen legitimus." This opinion he a little qualifies afterwards by correcting, Ἥδη ὁρῶ νῦν μόλις αὐτάς. But the word αὐτάς, if Strepsiades is the speaker, who has not used it in the beginning of the verse, is very awkwardly introduced here. In one MS. I have seen it written above as an interpretation; the Ravenna has it in the text, but omits ὁρῶ contrary to the sense. Kuster and others approve ἀθρῶ, which nearly half the MSS. have; Brunck has introduced into the text, διαθρῶ νυνὶ μόλις ἥδη. But he has restored this compound with greater success to Thesm. 665. Besides he is compelled by the metre to write εἴσοδον which is never found in Comic writers, nor indeed any noun compounded of εἰς. Very seldom, indeed, and I doubt if in any but corrupt places, do they use εἰς before a vowel. But I am of the same opinion as Dawes, that μόλις ἀθρῶ cannot be said for μόλις ὁρῶ, independently of the liberty taken in lengthening the first syllable. Bentley gives ἐάρων, a wrong tense, if not contrary to the metre. What then must be done with this verse? Let us first consider the various readings. The old editions have, ἥδη νῦν μόλις ὁρῶ. Some MSS. for νῦν have νῦν καὶ, others νυνὶ, among them four, which I have myself inspected; many ἀθρῶ for ὁρῶ: the Ravenna, ἥδη νυνὶ μόλις αὐτάς. From the discrepancy of the MSS., it may reasonably be suspected that the passage had been corrupted before their time. But, if any thing can be elicited from the MSS., I decide upon continuing the whole sentence to Socrates, and reading,

ΣΩ. Νυνὶ μάλ' ἀθρῶν βλέπε πρὸς τὴν εἴσοδον ἥδη.

Νῦν γέ τοι ἥδη καθορᾷς αὐτάς —.



I have added βλέπε from 322. Βλέπε νῦν δευρὶ πρὸς τὴν Πάρνηθα. It is a common joke among the old Comic writers, to cause the actor to forget the character which he is representing, and to speak, as if unconsciously, of the theatre or the spectators. Εἴσοδος is that part of the theatre, by which the Chorus enters the stage. See Av. 297. and Schol. Socrates then, when Strepsiades complains that he cannot see the clouds, answers, *Nunc tandem quam maxime oculos contende et ad theatri introitum specta; nunc enim tandem eas vides.* Μάλ' ἀθρεῖν is like μάλ' ἀπαυδᾶν and μάλα δάκνειν Ran. 372. 888. Lastly πρὸς τὴν εἴσοδον corresponds with πρὸς τὴν Πάρνηθα. I have adopted πρὸς for παρὰ from two excellent MSS. collated by myself.

To return to Vesp. 396. :

Αὐτὸν δῆσας. ὦ μιαρῶτατε, τί ποιεῖς; οὐ μὴ καταθήσει; I had noticed some instances in which ἄνδρες is omitted, and superlatives put in the place of positives, but I have them not at hand. In Lysistr. 616. most editions have ἄνθρωποι, Brunck's ἄνδρες, but Suidas under Ἐπαποδυόμεθα has neither. In citing a line of the Epigoni, Νῦν αὖθ' ὀπλοτέρων ἀνδρῶν ἀρχώμεθα, Μοῦσαι, Larcher on Herod. iv. 32. omits ἀνδρῶν. In Aristoph. Eccl. 742. most editions omit ἀνὴρ. Cratinus in Athen. ii. p. 68. A. Γλαῦκον οὐ πρὸς παντὸς ἀνδρός ἐστιν ἀρτῦσαι καλῶς: thus the line must be read, ἀνδρός being added, which had been omitted. Suidas in Plut. 1026. has φίλ' ἄνερ for φίλτατ' ἄνερ. Hence I read, ὦ μιάρ' ἀνδρῶν. Thus Theocritus xv. 74. φίλ' ἀνδρῶν, Callimachus in Suidas v. Ἐπαύλια, πρηεῖα γυναικῶν. In the same way Aristophanes has often said ὦ δαιμόνι' ἀνδρῶν, also ὦ μιαρῶτατ' ἀνθρώπων Ran. 1520. and ὦ σχέτλι' ἀνδρῶν in the same part of the anapestic, Ran. 1081.

The rule, that each *dipodia* should end with a word, being difficult to observe constantly, is not unfrequently neglected, as Plut. 519. 570. 584. Yet the Comic writers were so far careful, that, if the second foot were a dactyl, and the third a spondee, the last syllable of the dactyl should not commence an iambus or a Bacchius (—). Brunck perceiving

Ending  
of the  
dipodia.



this by his ear in Eccl. 514. *Ἑμβούλοιςιν ἀπάσαις | ὑμῖν*, corrects *πάσαις*. The vulgar reading Nub. 400. *Ἀλλὰ τὸν αὐτοῦ γε νεῶν* is quite correct. Demetrius omits *γε*, from whence if any one should prefer *Ἀλλὰ νεῶν τὸν αὐτοῦ | βάλλει*, he would form a verse such as no Comic writer ever wrote, or could have written. In Eq. 505. *Ἡνάγκαζεν ἔπη | λέξοντάς γ' | εἰς τὸ θ. π.*, correct, *Ἡνάγκαζεν λέξοντας ἔπη πρὸς τὸ θ. π.* Eq. 784. *Τοῦτό γε τοῦργον ἀληθῶς | ἐστίν*. All old editions omit *ἐστίν* and after *γε* add *σου*, which has by accident been left out in Æm. Portus's edition. Kuster, without consulting MSS. or editions, thrust in *ἐστίν*, which Brunck retained. But what is easier, than to complete the metre, by adding a particle which is almost necessary to the sense?

*Τοῦτό γε τοί σου τοῦργον ἀληθῶς γενναῖον καὶ φιλόδημον*. The Ravenna MS., although corrupt enough, confirms this correction, *Τοῦτό γε τοί τ' ἀληθῶς αὖ τοῦργον γ. κ. φ.*

Li-  
censes  
in the  
Aristo-  
phanic  
anape-  
stic.

The most remarkable license in the Aristophanic anapestic is, the making a long vowel or diphthong short before a vowel, as *χρυσίου ὄντος* Plut. 528. Another license, the lengthening a syllable before a mute and a liquid, is very rarely admitted, partly from necessity, partly when citing or imitating other poets. When therefore Aristophanes Nub. 334. lengthens the first syllable in *ὑγρᾶν*, he is ridiculing dithyrambs; when he uses the words of Homer, he makes use of the metre of Homer, Nub. 400. *Καὶ Σούνιον ἄκρον Ἀθηνέων*, Vesp. 650. *Ἀτὰρ, ὦ πάτερ ἡμέτερε Κρονίδη*: where the last syllable of the pronoun is long, not as Brunck supposes, *anapaestorum licentia*, but because they are the words of Homer. In Nub. 319. Vesp. 676., I have no doubt that he had some Tragic writer, perhaps Euripides, in view. The Comic writers lengthen syllables of this kind from necessity, when proper names cannot otherwise come into the verse. Thus *Κεβρίονα* and *Κυπρογένεια* have the first long, Av. 554. Lysistr. 551.

Choric  
sys-  
tems.

In arranging the choric systems, it has been my aim, first, to reduce them to those kinds of verse which are most frequently used by lyric poets; se-

condly, that the same or a similar species of verse should recur as often as possible. See Hec. 931. 932. 935. More verses of the description there found are in the first chorus of the Ajax of Sophocles. The Scholiasts are of no authority on this point. Next, it seemed desirable that strophe and antistrophe should accurately correspond. But in this department I have acted with caution, and have left some places without alteration, even where I have suspected the latent error. Nothing is a more frequent source of the blunders of copyists, than transposition. This they sometimes point out themselves by numeral letters. Others following them through haste overlooked these indications. Hence the safest method of correction is transposition.

It is difficult to determine accurately the limits within which the Tragedians confined themselves with respect to the Dialects; that they used some Ionic forms, but sparingly, is beyond a doubt. Thus they said ξένος and ξένιος, μόνος and μονῖνος, γόνυατα and γούνατα, κόρος and κοῦρος, δορί and δουρί. Yet the ignorance of transcribers has introduced more from Homer. With respect to the Doric dialect, which is most usual in choruses, there is less difficulty, but no certainty. For no MSS., not even the best, are consistent in retaining the Doric forms in irregular verse. My rule has been, to restore them to the text, whenever any one MS. of respectability sanctioned it. For in most MSS., when the Doric form appears in the text, the Attic or common one is written over it. Hence it may be inferred in how many instances the transcribers must have preferred the latter to the former.

Dialectic forms in the Tragedians.

A

# SYNOPSIS

OF

## METRICAL SYSTEMS.

### TABLE OF FEET.

Of Two Syllables.	[Pyrrich	υ υ θεός.
	Spondee	— — ψυχή.
	Iambus	υ — θεά.
	Trochee, or Chorius	— υ σῶμα.
Of Three Syllables.	[Tribrach	υ υ υ πόλεμος.
	Molossus	— — — εὐχολή.
	Dactyl	— υ υ σώματα.
	Anapest	υ υ — βασιλεύς.
	Bacchius	υ — — ἀνάσσει.
	Antibacchius, or Palimbacchius	— υ — μάντευμα.
	Amphibrachys	υ — υ θάλασσα.
	Cretic, or Amphimacer	— υ — δεσπότης.
Of Four Syllables.	[Proceleusmaticus	υ υ υ υ πολέμιος.
	Dispondeus	— — — — συνδουλεύσω.
	Ditambus	υ — — — ἐπιστάτης.
	Ditrochæus	— υ — — δυστύχημα.
	Choriambus	— υ — — σωφροσύνη.
	Antispastus	υ — — — ἀμάρτημα.
	Ionic a majore	— — — — κοσμήτορα.
	— — — — minore	υ υ — — πλεονέκτης.
	Pæon primus	— υ — — ἀστρολόγος.
	— — — — secundus	υ υ — — ἀνάξιος.
	— — — — tertius	υ υ — — ἀνάδημα.
	— — — — quartus	υ υ — — θεογενής.
	Epitritus primus	υ — — — ἀμαρτωλή.
	— — — — secundus	— υ — — ἀνδροφόντης.
	— — — — tertius	— υ — — σωτηρίας.
	— — — — quartus	— υ — — λωσθητήρα.



If a verse be complete, it is called *acatalectic*; if a syllable be wanting, *catalectic*; if a foot, *brachycatalectic*; if a foot or part of a foot be redundant, *hypercatalectic*.

A *metre* generally signifies a combination of *two* feet: except in dactylic verse, and in the metres composed of double feet.

Where a verse of a given species consists of two feet and a half, it is called a *penthemimer*, as consisting of five half feet; of three and a half, a *hepthemimer*, as consisting of seven half feet.

There are nine principal species of metre: Dactylic, Anapestic, Iambic, Trochaic, Ionic *a majore*, Ionic *a minore*, Choriambic, Antispastic, Pæonic.

A verse in which two dissimilar species are united, is called *ἀσυνάρτητος*.

### *Dactylic Metre.*

In this species *one* foot constitutes a metre.

Monom. hypercat. Οἰδιπὸς || δᾶ.

Dim. acat. τῖς δ' ἐπὶ || τῦμϵῖϑς : οὐ δεῖ || σῆνϑρά : τᾶνδῃ γῦ || -  
ναῖκῶν. Hec. 1053.

Dim. hypercat. Ἀρτῆμι || δὸς τῇ ϑῇ || ᾤς. Hec. 462.

Trim. acat. Ζεὺξῶμαῖ || ἀρμαῖ || πῶλοϑς. 467.

Trim. catal. πολλὰ γάρ || ὦστ' ἀκᾶ || μᾶντοϑς. Soph. Trach. 110.

Trim. hypercat. κοῖμι || ζεῖ φλο || γμῶ Κροῖ || δᾶς. Hec. 472.

ῶ πολὺ || κλαῦτε φί || λοῖσι ϑᾶ || νῶν. Æsch. Pers.  
680.

Tetram. acat.: in which the final syllable is not common :

σᾶ δ' ἔρις, || οὐκ ἔρις, || ἀλλὰ φῶ || νῶ φόνϑς

Οἰδιπὸς || δᾶ δῶμον || ὠλεσῇ, || κρᾶνθεῖς

αἰμαῖ || δεῖνῶ, || αἰμαῖ || λῶγρῶ. Eur. Phœn. 1510.

Tetram. hypercat. οὐδ' ὕπῶ || πᾶρθενῖ || ᾤς τῶν ὕ || πῶ βλεφα || -  
ροῖς. 1501.

Pentam. acat. νᾶσοι ϑ' || αἰ κᾶτᾶ || πρῶν' ἄλι || ὦν πῆρι || κλυστοῖ.  
Æsch. Pers. 883.

Hexam. acat. πρὸς σῇ γῇ || νεῖᾶδῶς, || ὦ φίλῶς, || ὦ δῶκῖ || μῶτᾶ-  
τος || Ἐλλαδῖ,

ἄντῶμαῖ, || ἀμφίπῖ || τρυῶσᾶ τῶ || σὶν γῶν || καὶ χῆρᾶ ||  
δεῖλαιᾶν. Eur. Suppl. 277. 288.

See Soph. El. 134. 150.

μῆδῃ τῶ || πᾶρθενῖ || ὦν πτέρῶν || οὐρεῖ || ὦν τῆρᾶς || ἐλθεῖν :  
Eur. Ph. 819.

In Bucolic or Pastoral Hexameters, the fourth foot is generally a dactyl, and ends with a word :

σῦρῖς || δῆν τῶν || Πᾶνᾶ ἐῖ || δοῖκάμῃς || ἦ γάρ ἄπ' || ἀγρᾶς.

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	{ Diambus	υ — — —	ἐπιστάτης.
	{ Ditrochæus	— υ — —	δυστύχημα.
	{ Choriambus	— υ — —	σωφροσύνη.
	{ Antispastus	υ — — —	ἁμάρτημα.
	{ Ionic a majore	— — — υ	κοσμήτορα.
	— — — minore	υ — — —	πλεονέκτης.
	{ Pæon primus	— — — υ	ἀστρολόγος.
	— — — secundus	υ — — —	ἀνάξιος.
	— — — tertius	υ — — —	ἀνάδημα.
	— — — quartus	υ — — —	θεογενής.
	{ Epitritus primus	υ — — —	ἁμαρτωλή.
	— — — secundus	— — — υ	ἀνδροφόντης.
	— — — tertius	— — — υ	σωτηρίας.
	— — — quartus	— — — υ	λωβητήρα.

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ναῖ κῶν. Hec. 1053.

Dim. hypercat. Ἀρτ' ἐμὶ || δὸς τ' ἐ ξ || ᾤς. Hec. 462.

Trim. acat. Ζεῦ ξ' ὅμαϊ || ἄρματ' || πῶ λ' οὐς. 467.

Trim. catal. πολλὰ γάρ || ὦ στ' ἄκ' || μᾶν τ' ὅς. Soph. Trach. 110.

Trim. hypercat. κοῖμ' || ζεῖ φ' λ' ὅ || γμ' ῶ Κρ' ὄν' || δ' ᾤς. Hec. 472.

ὦ π' ὄλ' ὅ || κλαῦ τ' ἔ φ' || λ' οἰσ' ἔ ξ' || ν' ὦν. Æsch. Pers. 680.

Tetram. acat.: in which the final syllable is not common:

σᾶ δ' ἔ ρ' ῖς, || οὐκ ἔ ρ' ῖς, || ἄλλ' ἄ φ' || ν' ῶ φ' ὄν' ὅς

Οἰδῖπ' || δᾶ δ' ὅμ' ὄν || ὦ λ' ἔ σ' ἔ, || κρᾶν θ' εἰς

αἰμᾶτ' || δ' εἰν' ῶ, || αἰμᾶτ' || λ' ὅ γρ' ῶ. Eur. Phoen. 1510.

Tetram. hypercat. οὐδ' ὅ π' ὅ || πᾶρ θ' ἐν' || ᾤς τ' ὄν ὅ || π' ὅ β' λ' ἔ φ' ἄ ||-  
ροῖς. 1501.

Pentam. acat. νᾶ σοῖ ξ' || αἰ κᾶ τ' ἄ || πρ' ὦν' ἄ λ' || ὄν π' ἔ ρ' || κλ' ὤ σ' τοῖ.  
Æsch. Pers. 883.

Hexam. acat. πρ' ὅς σ' ἔ γ' ἔ || ν' εἰ ἄ δ' ὅς, || ὦ φ' ἰ λ' ὅς, || ὦ δ' ὅ κ' || μ' ὤ τ' ἄ-  
τ' ὅς || Ἐ λ' ἄ δ' ἰ,

ἄν τ' ὅμαϊ, || ἄμ' φ' ἰ π' || τ' ν' οὐ σᾶ τ' ὅ || σ' ὄν γ' ὄν ὅ || καῖ χ' ἔ ρ' ἄ ||  
δ' εἰ λ' ἄ ἄν. Eur. Suppl. 277. 288.

See Soph. El. 134. 150.

μῆ δ' ἔ τ' ὅ || πᾶρ θ' ἐν' || ὄν π' τ' ἔ ρ' ὄν || οὐ ρ' εἰ || ὄν τ' ἔ ρ' ἄς || ἔ λ' θ' εἰν:  
Eur. Ph. 819.

In Bucolic or Pastoral Hexameters, the fourth foot is generally a dactyl, and ends with a word:

σῦ ρ' ἰ σ' || ἔ ἔ ν' τ' ὄν || Παρᾶ ἔ ἔ || δ' οἰκᾶ μ' ἔς || ἦ γάρ ἄ π' || ἄ γρᾶς.



*Logacædicus*. — This appellation is given to verses which commence with dactyls and end in trochees :

μητῆ πα|τρῶδ' ἰ||κοῖτ' ἔς | οἰκῶν. Hec. 938. also called *Alcaicus*.

ἐκτὸς πῖ||ὄς σὺ|θεῖς ὄ | πᾶν τῶν. Soph. Œd. C. 119.

ἦσθα φῦ||τᾶλμῖ|ὄς δ' ὕσ|αῖων. 151.

ὦ πῶλ' ἰς, | ὦ γένε||ᾶ τᾶ|λαῖνᾶ· | νῦν σῆ

μοῖρᾶ κάθ | ἄμερ' ||ᾶ φθι|νεῖ, φθι|νεῖ. Electr. 1413. 1414.

ἐλθ' ἐπ' | κοῦρῶν ἔ||μοῖς φῖ|λοῖσ' | πᾶν τῶς. Eur. Or. 1293.

This kind of verse frequently occurs :

διῆξι|θύμῳ ἔ||ρῶ τ' ὅς ἀνθ' ὅς. Æsch. Ag. 752.

ᾄξ' | πόντ' ὅς | ροῦς κ' ὅ|μ' ἰζεῖς. Hec. 445.

This is also termed *logacædic* :

θῶας ἄκᾶ||τοῦς ἔπ' | οἰδ' ᾄ | λιμνᾶς. Hec. 446.

But these kinds may perhaps be more properly referred to the Choriambic or Glyconic order.

### *Anapestic Metre.*

The following are scales of the species in most frequent use, on which see Porson's observations above, p. xxxi.

#### *Dimeter Acatalectic.*

υ υ -	υ υ -	υ υ -	υ υ -
- υ υ	- υ υ	- υ υ	- υ υ
- -	- -	- -	- -

Sometimes a *proceleusmatic* is admitted :

ἦσσοῦν ἔς | Ἐλλαδ' ὄς || ἐγ' ἐν ὁμ' ἔθ' | αἰχμᾶς.

ὁ μὲν οἱ | χ' ὁ μὲν ὄς || φῦγ' ἄς, ὅ δ' ἔ | ν' ἐκ' ὄς ὦν. Eur. Or. 1492. 1493.

#### *Basis Anapæstica ; or, Monometer Acatalectic.*

υ υ -	υ υ -
- υ υ	- υ υ
- -	- -

#### *Paræmiac ; or, Dimeter Catalectic.*

υ υ	υ υ -	υ υ -	-
- υ υ	- υ υ	- υ υ	-
- -	- -	- -	-

Other varieties are the following : —

Monom. hypercat. or penthemimer : ὀρ' ὀρ' ὀρ' | ὀρ' π' ἔρ || σ' ἄν. Hec. 897.

Dim. brachycat. κρῖνεῖ | τρῖσσᾶς || μᾶκρόων. 641.

Dim. catal. πῶσιν ἐξ|ἀνύσαι||μὶ δὶ αἰ|θέρῳς. Ph. 166.

Dim. hypercat. οὐθ' ὃ πα|ρά τὸν Ἄχξ||ρὸντᾶ Δε|ὸς ἀνᾶσ||σων.  
Soph. El. 184.

On the Aristophanic anapestic, or tetrameter catal., see also Porson, p. xxxii.

### *Iambic Metre.*

The following is the scale of the trimeter acatalectic, or senarius, constructed according to the rules of Porson, which see above, p. x. sqq.

υ-	υ-	υ-	υ-	υ-	υ-
υυ	υυ	υυ	υυ	υυ	
-		-		-	
υυ		υυ			
υυ					

Other species are :

Monom. acat. ἰῶ | τᾶλᾶς : μὀμφᾶν | ἐχῶν : ἐπεσ' ἐ|πεσεῖν.

Monom. hypercat. or penthem. χρῦσεῶν | ἐνὸπ||τρῶν. Hec.  
913.

Dim. brachycat. τέκνων | ἐμῶν || φῦλᾶξ. 1066.

Dim. catal. or hephthemim. ἄλᾶσ|τῶρῳς || τῖς οἰ|ζῦς. 936.

Dim. acat. ἐγῶ | ἔε πλοῦς||μὲν ἀνᾶ|ἔετοῖς. 911.

Dim. hypercat. ἀτρεῖμας | ἰθι' λῶ||γὼν ἀπὸ|ἔος ἐφ' ὅ, | τῖ. Or.  
150.

Trim. brachycat. ζῦγῆν|τᾶ παῖδ||ὀποῖ|ὄν ᾶ|δὸνᾶν. Ph. 348.

Trim. catal. χᾶρῖν ᾶ|χᾶρῖσ||τὸν εἰς | Δεοῦς || ἐνδου|σά. 1771.

### *Trochaic Metre.*

See Porson above, p. xxviii. The following is the scale of the catalectic tetrameter :

υ-	υ-	υ-	υ-	υ-	υ-	υ-
υυ	υυ	υυ	υυ	υυ	υυ	υυ

Other species of trochaic verse are :

Monom. acat. or basis trochaica : ἀστῆ|νᾶκτῶς.

Monom. hypercat. or penthem. τῖ πῶτ' ᾶ|νᾶστῆ || νεῖς ; Hec.  
183.

Dim. brachycat. or *ithyphallic* : δᾶκτῦ|λοῖς ἐ||λίσσεῖ. Orest.  
1431.

Dim. catal. or hephthem. τῶν ἄ|πὸρθῆ||τῶν πὸ|λῖς. Hec. 894.

Kāδμῶς | ἔμῶλῃ || τᾶνδῃ | γᾶν

Tŭρίδς | ῥ̄ τῃ||τράσκῃ|λῆς. Ph. 647.

648.

Dim. acat. μῶσχος | ἄδᾶμᾶσ||τὸν πῆ|σημᾶ

δῖκῃ, τῃ|λῃσφῶ||ρὸν δι|δοῦσᾶ. 649. 650.

Dim. hypercat. ᾤς ἔ|γῆμ' ὅ || τὸξὸ|τᾶς Πα||ρίς. Orest. 1408.

Trim. brachycat. ὦ τῃ|κνὸν, τῃ||κνὸν τᾶ|λαῖνᾶς || μᾶτρὸς. Hec. 688.

Trim. catal. κᾶτθᾶ|νεῖ, κᾶ||κὸς σ' ἄ|πὸκτεῖ||νεῖ πὸ|σίς. Orest. 1467.

Trim. acatalect. Bentley affirms that this metre is unknown to Tragedy and Comedy. Gaisford thinks that the two following are legitimate instances :

εἰθ' ἄ|ἔλλαῖ||ᾶ τᾶ|χῦρῶ||στὸς πῆ|λεῖᾶς. Soph. Œd. C. 1081.

καὶ κᾶ|σῖγνῆ||τᾶν πῦ|κνὸστῖ||κτῶν ὀ|πᾶδῶν. 1092.

Trim. hypercat. ἦλθὼν | εἰς δὲ||μοῦς, ἔν' | αὐθ' ἔ||κᾶστᾶ | σοῖ  
λῃ||γῶ. Eur. Or. 1397.

### *Ionic a majore.*

An Ionic verse *a majore* admits a *trochaic syzygy* promiscuously with its proper foot ; the *second* pæon in the 1st place ; also a molossus in an *even* place of a trimeter whole or catalectic. Resolutions of the long syllable are allowed in all possible varieties.

Monom. hypercat. or penthem. πτῶσσοῦσῖ μῦ||χῶν. Hec. 1048.

Dim. brachycat. καὶ σῶφρῶνᾶ || πῶλοῖς. Phœn. 182.

Dim. catal. ἦ Παλλᾶδῶς || ἐν πῶλεῖ. Hec. 465.

Dim. acat. δᾶφνᾶ θ' ἰῆ||ροῦς ἄνῃσχῃ. 458.

Dim. hypercat. νῦν δ' οὐτὸς ἄ||νεῖται στῦγῇ||ρῶ. Soph. Aj. 1232.

Trim. brachycat. οἰκτρᾶν βῖθ' || τᾶν ἔχουσαν || οἰκοῖς. Hec. 456.

χαῖρ', εὐτῦχῖ||ῥ̄ δ' αὐτὸς ὀ||μῖλεῖς. Or. 348.

Trim. acat. τᾶν οὐθ' ὑπνὸς || αἰρεῖ πῶθ' ὅ || πᾶντῶγῆρῶς. Soph. Ant. 614.

All these verses, however, are scanned better as Choriambics or Glyconics.

If the three remaining pæons, or the second pæon in any place but the first ; or, if an *iambic syzygy* or an *epitrite* be found in the same verse with an Ionic foot, the verse is then termed *Epionic*.



*Ionic a minore.*

An Ionic verse *a minore* admits an *iambic syzygy* promiscuously; and begins sometimes with the third pæon; sometimes with a molossus, which is admitted in the *odd* places. Resolutions of the long syllable are also allowed.

Monom. hypercat. or penthem. μελέας μα||τρος. Hec. 185.

Dim. brachycat. ἐπι τὰνδ' ἔσσ||ῥθεις. 1065. (τάνδε συθείς.  
Pors.)

Dim. catal. or hephthem. ἐλάτας ἀκρ||ὀκμοίς. Phœn. 1540.

Dim. acat. πᾶράκλινουσ' || ἐπεκράνεν. Æsch. Ag. 721.

Dim. hypercat. διέδιφρευ||σέ Μυρτίλου || φύνον. Eur. Or. 984.

Trim. acat. μὲνδ' αἰῶ||νὰ διᾶξον||σά τον αἰε. Phœn. 1537.

The choruses in Euripides's Bacchæ are principally in this metre.

An *Epionic* verse *a minore* is constituted by intermixing with the Ionic foot a *trochaic syzygy*, an *epitrite*, the second or fourth pæon, or the third in any place but the first.

*Choriambic Metre.*

A choriambic verse sometimes begins with an iambic syzygy,

πῆφρικᾶ τὰν || ὠλέσ'ιοι—κον. Æsch. S. c. Th. 717.

and generally ends with one, either complete or catalectic. It also ends with a trochaic syzygy :

μῆνες ἄγῃ|ρῶς χρὸ|νῶ δὲ|νᾶστᾶς. Soph. Ant. 608.

αὐτὸδᾶι||κτοῖ θᾶνῶσ'ι

καὶ χθὺνῖᾶ || κῶνις πῖῃ. Æsch. S. c. Th. 733. 734.

The verses corresponding to this in the antistrophe are :

πᾶρβᾶσιᾶν || ὠκὺποινον

αἰῶνᾶ δ' ἔς || τριτὸν μένει.

Monom. ὦ μοι ἔγῳ. Eur. Hec. 1039.

Monom. hypercat. or penthem. τὰνδ' ἔ γυναι||κῶν. 1053.

Dim. brachycat. ἀλῖος αὐ||γάζει. 634.

Dim. catal. or hephthem. πόρθμον αἰξ||ῶ τᾶλᾶς. 1088.

ὦ Σέμελᾶς || τροφοῖ Θῆ-

εἰ, στῆφάνου||σθὲ κίσσῳ. Bacch. 105.

Dim. acat. ἄμφι κλάδοις || ἐζὸμένᾶ. Phœn. 1532.

Dim. hypercat. τὰν ὃ μέγας || μῦθος ἀεξ||εἰ. Soph. Aj. 226.

Trim. brachycat. πῶλιν ἄφᾶν'ες || αἰθ'ερὸς εἰε||ῶλιν. Eur. Ph. 1559.

Trim. acat. νῦν τέλεισαι||τᾶς περὶθῦ||μοῦς κατᾶρᾶς. Æsch. S. c. Th. 721.

Tetram. catal.  $\bar{a}$  νῆϑτας || μοῖ φίλον  $\bar{a}\chi$  || θός, τῷ δ᾽ γῆ || ρᾶς αἰεῖ.  
Herc. F. 639.

Choriambic verses sometimes begin with an *anacrusis*, i. e. a time or times forming a kind of prelude to the metre :

ῥπ' || ἀνδρὺς Ἀχαῖ || οὐ θῆθεν  
περὸ μῆνᾶν || ἀτὶ μῶς. Æsch. S. c. Th. 313.  
τᾶν || οὐθ' ὑπινῶς αἰ || ρεῖ πῶθ' ὁ πᾶν || τῷ γῆρῶς. Soph. Antig. 606.

They also frequently begin with a base, of which kind the shortest has one choriambus :

νῦν ἐν || ποῖον ὁμοῖς. Æsch. Suppl. 42.

Next to that is the hypercatalectic, called *Pherecratean* :

αὐρᾶ || πόντιᾶς αὐ || ρᾶ. Hec. 445.  
τοῖ μῆν || γᾶρ πῶτι πῦρ || γοῦς.  
τοῖ δ' ἔπ' || ἀμφὶ ἔλλοι || σιν  
ἰᾶπ || τοῦσι πῶλι || ταῖς  
χέρμαδ' || ὀκριῶ ἔσ || σᾶν. Æsch. S. c. Th. 282.

Then the *Glyconic* :

Δῖος || σκηπτρὸν ἄνᾶσσ || ἔ ταῖ. Soph. Phil. 140.  
δοῦλι || ἄν ψᾶφᾶρᾳ || σπῶδῶ. Æsch. S. c. Th. 312.  
Τῦρῖον || οἰδᾶ λίπουν' || ἔ ἔᾶν. Eur. Ph. 210.  
δῖναῖ || σῖν νῶτιᾶς || ἄλμας.  
ἐνναῖ || ἄς δῆδε ταῖ || ψῦχα. Hipp. 149. 159.

Glyconic hypercat. κῶπᾳ || πέμπῳ μῆνᾶν || τᾶλαι νᾶν. Hec. 455.

Glyconics have sometimes the anacrusis instead of the base :

σῦ μῆν || ὦ πατρίς Ἰ || λιᾶς. Hec. 893.  
ῆ || Παλλᾶδὺς ἐν || πύλει. 464.

The most in use is the hypercatalectic dimeter :

οὐδ' οἶκ || τράς γῶδν ὀρ || νῖθὺς ἄῃ || δοῦς. Soph. Aj. 628.  
ἄλλ' ᾶ || μοῖρι δῖα || τῖς δύνᾳσις || δεῖνᾶ. Antig. 951.

In Soph. Phil. 681. we meet with the trim. hypercat. :

ἄλλον || δ' οὐτί' ἐγὼ γ' || οἰδᾶ κλυῶν || οὐδ' ἔσιδον || μοῖρα.

### *Antispastic Metre.*

An antispast is composed of an iambus and a trochee (˘ - | - ˘). To lessen the labour of composition, in the first part of the foot any variety of the iambus, in the second any variety of the trochee, is admitted. Hence we get the following kinds of antispast :

1.	2.
υ -	- υ
υ υ υ	υ υ υ
- -	- -
υ - -	υ υ -
υ υ	

Instead of an antispast, an iambic or trochaic syzygy is occasionally used :

υ -	υ -
- υ	- υ

The second foot of the iambic syzygy also admits a dactyl :

υ -	- υ υ
-----	-------

A *dochmius* consists of an antispast and a long syllable : (υ - - - -) therefore a simple dochmiac is the same as an antispastic monom. hypercat.  $\text{ῥῆων ἦ ῥῆαν}$ .

A pure dimeter dochmiac is not of frequent occurrence : the fourth of the following lines is one :

ἄλῖμῆνὸν τῖς ὦς || ἔς ἀντλὸν πῆσῶν  
 λῆχρῖϑς, ἐκπέσῃ || φίλᾱς κᾱρδίᾱς  
 ἄμῆρσᾱς βῖδον· || τῷ γᾱρ ὑπῆγγυῶν  
 δῖκᾱ καὶ ῥῆσι || σῖν οὐ ξῦμπῖτνεῖ. Hec. 1010—1013.

Other varieties of the dimeter dochmiac may be found in the chorus in *Æsch. S. c. Th. 79. ed. Blomf.*

ῥεῖ πῶλϑς ὦδῃ λῆως || πρῶδρῶμῶς ἱππῶτᾱς.  
 ἄμᾱχῆτοῦ δῖκᾱν || ὑδᾱτῶς ὄρῳτῦποῦ.  
 ἄλεῦσᾱτῇ βῶᾱ || δ' ὑπῆρ τεῖχεῶν.  
 τῖς ᾱρᾱ ῥῶσῆταῖ, || τῖς ᾱρ' ἐπᾱρκῆσει ;  
 πῆπλῶν καὶ στῆφεῶν || πῶτ' εἰ μῇ νῦν, ἄμ—φί.  
 σῦ τ' Ἀρῆς, φεῦ, φεῦ, || Κᾱδμοῦ ἐπῶνῦμῶν.  
 ἔν τῃ μᾱχαῖς μᾱκαῖρ' || ἀνᾱσᾱ πρῶ πῶλῆως.  
 ἰῶ τελεῖοῖ || τελεῖαῖ τῃ γᾱς : with an iambic syzygy.

Also in Hec. 681. 684. 688. 689. 690. 693. 702. 703. 707. 708. 709.

The following verses are also referred to the dochmiac system by Hermann de Metr. l. II. c. xxi. in which the final long syllable is resolved into two short : Eur. Or. 149.

κατᾱγῆ, κατᾱγῆ, πρῶσιθ', || ἄτρεμᾱς, ἄτρεμᾱς ἰθι·  
 λῳγῶν ἄπῶδῶς, ἐφ' ὃ τῖ || χρῆϑς ἐμῳλῆτῃ πῶτῃ,  
 χρῶνιᾱ γᾱρ πῆσῶν || ὅδ' εὐνᾱζεται.

Also these, in the second of which a short syllable stands in



place of the long, by the force of the pause on the vocative :  
Herc. Fur. 870.

Ὅτ' ὅτ' οἱ, στενᾷ || ὄν' ἀποκείρεται  
Σὺν ἀνθός, πόλιν, || ὅ Δ' ὅς ἐκ γόνος.

A dochmiac is sometimes connected with a cretic, either pure or resolved :

ἐπταπύλον | ἐδός ἐπὶ ῥ' ὕου. Æsch. S. c. Th. 151.  
τὰ σδὲ πῦρ | γ' ὅφ' ὑλάκες πόλιν. 154.

Antispastic dim. brachycat. ἔμοι' χροῖν ξῦμ || φ' ὀρᾶν. Hec. 627.  
dim. hypercat. ἔμοι' χροῖν πῆ || μὲν ἄν γ' ἐνέ | σθαῖ. 628.  
trim. brachycat. τὰ λαῖναῖ τᾷ || λαῖναῖ κ' ὀραῖ || Φρὺ γ' ὦν.  
1046.

trim. catal. or hendecasyllable :  
ἄθ' ὕρσοι δ' οἱ || ἄ νιν δ' ῥ' ἄμ' ὄν || τ' ἔ βακχαῖ. Eur. Or.  
1502.

### *Pæonic Metre.*

A pæonic verse admits any foot of the *same time* as a pæon : viz. a cretic, a bacchius, or a tribrach and pyrrhic jointly : a palimbacchius or third pæon is not often found. The construction of the verse is most perfect when each metre ends with a word.

Dim. brachycat. ὁ μὲ γ' ἄμ' ὄς || κ' ὕρεῖ. Phœn. 137.  
Dim. catal. χαλκὸ δ' ἔτα || τ' ἔμ' ὄλα. 113.  
Dim. acat. εἰοῖ' χ' ὁ μ' ἔθ', || οἱ χ' ὁ μ' ἔθ' ἄ. Orest. 179.  
δ' ὁ μ' ἄ δ' ἔς ὦ || π' ἔρ' ὁ φ' ὀροῖ. 311.  
Dim. hypercat. πᾶ ῥ' ἄ Σίμου ντ || ἰοῖς ὁ χ' ἔ || τοῖς. Orest. 799.  
Σ' ἔ ὦν ν' ἔ μ' ἔ || σῖς εἰς ἔ λ' ἔ || νᾶν. 1356.  
Trim. brachycat. κατὰ ἔ ὄ στρ' ὦ || χ' ὄς ὁ μ' ἄ σῖ || γ' ὄρ γ' ὄς. Phœn.  
146.  
Trim. catal. βάλοῖ μ' ἰ χ' ὀ || ν' φ' φ' ὦ γ' ἄ δ' ἄ | μ' ἔ λ' ἔ ὦν. 169.

### *Versus prosodiacus.*

This appellation is given to a verse in which choriambics are mixed with Ionics or pæons.

Dim. acat. ἄ δ' ἔ λιν' ὄν | ἦ λ' ἄ κατ' ἄ. Eur. Or. 1429.  
νῆ μ' ἄ τᾷ θ' | ἔ τ' ὁ π' ἔ δ' ὦ. 1431.  
Dim. hypercat. μ' ὀ λ' ἄ ν δ' ἄ π' ὀ, | καὶ χ' ὀ ρ' ὀ π' οἱ ὦ ν. Hec. 905.  
μ' ἄ σ' τ' ὄ ν ὦ π' ἔ ρ' | τ' ἔ λ' ὄ ν τ' ἔ σῖ | δ' ὦ ν. Or. 832.  
Trim. brachycat. οὐ (οὐ χ' Pors.) π' ὀ σ' φ' ὀ ρ' ὄς | ἄ μ' ἔ ρ' ὦ ν |  
γ' ἔ ν ν' ἄ. Phœn. 130.

Trim. catal. λαῖνέοις | Ἀμφιῶνός | ὀργᾶνοίς. 114.

Trim. hypercat. μέγαλᾶ δέ | τῖς δυνάμῖς | δι' ἀλᾶστο|ρῶν.  
Or. 1562.

### *Versus asynarteti.*

Hec. 1080. δεῖνᾶ, δεῖνᾶ || πεπὼνθᾶμεν. troch. syz. + iamb. syz.

457. ἐνθᾶ πρῶτῳ || γόνος τέ φοῖνιξ. troch. syz. + iamb. penthem.

A verse of this kind in which a trochaic is followed by an iambic syzygy or *vice versa*, is termed *periodicus*.

Eur. Or. 1404. αἰλινόν, αἰλινόν || ἀρχᾶν θᾶνάτοῦ. dact. dim. + anap. monom.

824. ἡ μᾶτροκτόνον || αἰμᾶ χεῖρὶ θεσθαῖ. dact. dim. + troch ithyphallic.

Hec. 915. ἐπιδῆμνιον ὦς || πεσοῖμ' ἐς εὐνᾶν. anap. monom. + iamb. penth.

Or. 960. στρατῆλατων || Ἐλλαδός πῶτ' ὄντων. iamb. monom. + troch. ithyph.

Phcen. 1033. ἐξᾶς, ἐξᾶς, || ὦ πτεροῦσσά γὰς λῶχεῦμᾶ. iamb. monom. + troch. dim.

Hec. 1083. αἰθερ' ἀμπτᾶ || μένδς οὐρανῖον. troch. monom. + anap. monom.

Phcen. 1525. ἡ τῶν παροῖθεν || εὐγενέταν ἑτέρῳς. iamb. penth. + dact. penth., called also *iambelegus*.

Verses, consisting of entirely irregular feet, are termed *polyschematisti*:

Οἰδιπῶδᾶ | βροτῶν οὐδέ | νᾶ μακάρι | ζῶ. Soph. Œd. T. 1195.

A *Glyconeus polyschematistus* contains a choriambus in the second foot:

Ἄλεξανδρός | εἰλατῖνᾶν. Hec. 630.

τῖ τοῦς ἄνῳ | θέν φρονίμῳ-

τάτοῦς οἰῳ | νοῦς ἑσθρῳ-

μῆνοι τροφᾶς | κηδόμενοις

ἄφ' ὦν τῆ βλασ | τῶσιν, ἄφ' ὦν τ'. Soph. El. 1058.

καὶ βῶτῆρας | ἱππὸν ὁμοῦς. Aj. 232.

οὐδέν ἔλλει | πεῖ γένεᾶς. Ant. 585.

ὦ λιπαρόζῳ | νοῦ θῦγάτερ. Phcen. 178.

ὀλεθρίον βῖο | τᾶν προσαγείς. Med. 989.

Hermann de Metr. l. 11. c. xix. defines the following as *dimeter Cretics*, from Eur. Orest. 1415. So also Porson on v. 1421.

προσειπέ δ' ἄλ | λός ἄλ-  
λὸν πέσῳν | ἐν φῶξῳ

μη τίς εἰ|ῆ δόλος·  
 κᾶδόκεῖ | τοῖς μὲν οὐ,  
 τοῖς δ' ἔς ᾱρ|κυστᾶτᾶν  
 μηχᾶνᾶν | ἐμπλέκειν  
 παῖδᾶ τῆν | Τυνδαρίδ' ὅ  
 μητρὸφῶν|τῆς δρᾶκῶν.

The same species of verse is found in Æsch. Suppl. 423.

### *Analysis of the Metres in the Choruses of the Hecuba.*

στροφή α'. 444—453.

1.  $\bar{a}\bar{u}\bar{r}\bar{a}$ , |  $\pi\bar{o}\bar{n}\tau\bar{i}\bar{a}\bar{s}$   $\bar{a}\bar{u}$ | $\bar{r}\bar{a}$ , Pherecratean.
2.  $\bar{a}\tau\bar{\epsilon}$  |  $\pi\bar{o}\bar{n}\tau\bar{o}\pi\bar{o}\rho\bar{o}\bar{u}\bar{s}$  |  $\kappa\bar{o}\bar{\mu}\bar{i}$ | $\zeta\bar{\epsilon}\bar{i}\bar{s}$
3.  $\theta\bar{o}$ | $\bar{a}\bar{s}$   $\bar{a}\bar{k}\bar{a}\tau\bar{o}\bar{u}\bar{s}$  |  $\bar{\epsilon}\bar{\pi}'$   $\bar{o}\bar{i}\bar{\delta}$ | $\bar{\mu}\bar{a}$   $\bar{\lambda}\bar{i}\bar{\mu}$ | $\bar{n}\bar{a}\bar{s}$ , } Glyconic.
4.  $\pi\bar{o}\bar{i}$   $\bar{\mu}\bar{\epsilon}$  |  $\tau\bar{a}\bar{n}$   $\bar{\mu}\bar{\epsilon}\bar{\lambda}\bar{\epsilon}\bar{a}\bar{n}$  |  $\pi\bar{o}\bar{\rho}\bar{e}\bar{u}$ | $\bar{s}\bar{e}\bar{i}\bar{s}$ ;
5.  $\tau\bar{\omega}$  |  $\delta\bar{o}\bar{u}\bar{\lambda}\bar{o}\bar{s}\bar{u}\bar{n}\bar{o}\bar{s}$  |  $\pi\bar{\rho}\bar{o}\bar{s}$   $\bar{o}\bar{i}\bar{k}\bar{o}\bar{n}$
6.  $\kappa\bar{\tau}\bar{\eta}\bar{\theta}\bar{e}\bar{i}\bar{s}$ '  $\bar{a}\bar{\phi}\bar{i}\bar{\zeta}$ | $\bar{o}\bar{\mu}\bar{a}\bar{i}$ ; iamb. dim. brachycat.
7.  $\bar{\eta}$  |  $\Delta\bar{\omega}\bar{r}\bar{i}\bar{\delta}\bar{o}\bar{s}$   $\bar{o}\bar{r}$ | $\bar{\mu}\bar{o}\bar{n}$   $\bar{a}\bar{i}\bar{a}\bar{s}$ , } Glyconic.
8.  $\bar{\eta}$  |  $\Phi\bar{\theta}\bar{i}\bar{a}\bar{\delta}\bar{o}\bar{s}$ ,  $\bar{\epsilon}\bar{n}$ | $\bar{\theta}\bar{a}$   $\bar{k}\bar{\alpha}\bar{\lambda}\bar{\lambda}\bar{i}\bar{s}$ -
9.  $\tau\bar{\omega}\bar{n}$   $\bar{u}\bar{\delta}\bar{a}$ | $\tau\bar{\omega}\bar{n}$   $\bar{\pi}\bar{a}\bar{\tau}\bar{\epsilon}$ | $\bar{r}\bar{a}$  dact. dim. hypercat.
10.  $\phi\bar{a}\bar{s}\bar{i}\bar{n}$  |  $\bar{A}\bar{\pi}\bar{i}\bar{\delta}\bar{a}$ | $\bar{n}\bar{o}\bar{n}$   $\gamma\bar{u}$ | $\bar{a}\bar{s}$   $\bar{\lambda}\bar{i}$ | $\bar{\pi}\bar{a}\bar{i}\bar{n}\bar{e}\bar{i}\bar{n}$ . Phalæceus hendecasyllabus.

αντιστρ. α' 454—463.

1.  $\bar{\eta}$   $\bar{n}\bar{a}$ | $\bar{s}\bar{\omega}\bar{n}$ ,  $\bar{a}\bar{\lambda}\bar{i}\bar{\eta}$ | $\bar{r}\bar{e}\bar{i}$
2.  $\kappa\bar{\omega}\bar{\pi}\bar{a}$  |  $\pi\bar{\epsilon}\bar{\mu}\bar{\pi}\bar{o}\bar{\mu}\bar{e}\bar{n}\bar{a}\bar{n}$  |  $\tau\bar{a}\bar{\lambda}\bar{a}\bar{i}\bar{n}\bar{a}\bar{n}$ ,
3.  $\bar{o}\bar{i}\bar{k}$ | $\tau\bar{r}\bar{a}\bar{n}$   $\beta\bar{i}\bar{o}\bar{\tau}\bar{a}\bar{n}$  |  $\bar{\epsilon}\bar{\chi}\bar{o}\bar{u}\bar{s}\bar{a}\bar{n}$   $\bar{o}\bar{i}\bar{k}\bar{o}\bar{i}\bar{s}$ ,
4.  $\bar{\epsilon}\bar{n}\bar{\theta}\bar{a}$  |  $\pi\bar{r}\bar{o}\bar{\tau}\bar{o}\bar{\gamma}\bar{u}\bar{n}\bar{o}\bar{s}$  |  $\tau\bar{\epsilon}$   $\bar{\phi}\bar{o}\bar{i}\bar{n}\bar{i}\bar{\zeta}$ ,
5.  $\bar{\delta}\bar{a}$ | $\bar{\phi}\bar{n}\bar{a}$   $\bar{\theta}'$   $\bar{i}\bar{\epsilon}\bar{r}\bar{o}\bar{u}\bar{s}$  |  $\bar{a}\bar{n}\bar{e}\bar{s}\bar{\chi}\bar{e}$
6.  $\pi\bar{\tau}\bar{o}\bar{r}\bar{\theta}\bar{o}\bar{u}\bar{s}$   $\bar{\Lambda}\bar{a}\bar{\tau}\bar{o}\bar{i}$  |  $\bar{\phi}\bar{i}\bar{\lambda}\bar{a}$  \*
7.  $\bar{\omega}$ | $\bar{\delta}\bar{i}\bar{n}\bar{o}\bar{s}$   $\bar{a}\bar{\gamma}\bar{a}\bar{\lambda}$ | $\bar{\mu}\bar{a}$   $\bar{\Delta}\bar{i}\bar{a}\bar{s}$ ;
8.  $\bar{\xi}\bar{u}\bar{n}$  |  $\bar{\Delta}\bar{\eta}\bar{\lambda}\bar{i}\bar{a}\bar{s}\bar{i}\bar{n}$  |  $\tau\bar{\epsilon}$   $\bar{k}\bar{o}\bar{u}\bar{r}\bar{a}\bar{i}\bar{s}$ ,
9.  $\bar{A}\bar{r}\bar{\tau}\bar{\epsilon}\bar{\mu}\bar{i}$ | $\bar{\delta}\bar{o}\bar{s}$   $\tau\bar{\epsilon}$   $\bar{\theta}\bar{\epsilon}$ | $\bar{a}\bar{s}$
10.  $\bar{\chi}\bar{r}\bar{o}\bar{s}\bar{e}\bar{a}\bar{n}$  |  $\bar{a}\bar{\mu}\bar{\pi}\bar{u}\bar{k}\bar{a}$  |  $\tau\bar{o}\bar{\zeta}\bar{a}$  |  $\tau'$   $\bar{\epsilon}\bar{u}\bar{\lambda}\bar{u}$ | $\bar{\gamma}\bar{\eta}\bar{s}\bar{\omega}$ ;

στροφή β'. 464—472.

1.  $\bar{\eta}$  |  $\bar{\Pi}\bar{a}\bar{\lambda}\bar{\lambda}\bar{a}\bar{\delta}\bar{o}\bar{s}$   $\bar{\epsilon}\bar{n}$  |  $\bar{\pi}\bar{o}\bar{\lambda}\bar{e}\bar{i}$ ,
2.  $\tau\bar{a}\bar{s}$  |  $\bar{k}\bar{\alpha}\bar{\lambda}\bar{\lambda}\bar{i}\bar{\delta}\bar{i}\bar{\phi}\bar{r}\bar{o}\bar{i}$ ' |  $\bar{A}\bar{\theta}\bar{a}$ - } Glyconic.
3.  $\bar{n}\bar{a}\bar{i}\bar{a}\bar{s}$  |  $\bar{\epsilon}\bar{n}$   $\bar{k}\bar{r}\bar{o}\bar{k}\bar{e}\bar{\omega}$  |  $\bar{\pi}\bar{\epsilon}\bar{\pi}\bar{\lambda}\bar{\omega}$
4.  $\bar{\zeta}\bar{e}\bar{u}\bar{\zeta}\bar{o}\bar{\mu}\bar{a}\bar{i}$   $\bar{a}\bar{r}$ | $\bar{\mu}\bar{a}\bar{\tau}\bar{i}$   $\bar{\pi}\bar{\omega}\bar{\lambda}\bar{o}\bar{u}\bar{s}$ , prosodiacus.

\* This line does not correspond with the strophe: a transposition seems necessary; see the note. Hermann terms it an ischiorrogie iambic, which, he remarks, is often met with among Glyconics.



5. εὐ | δαῖδ' ἄλ' εἰ | σὶ ποῖ κ' ἰλ- } Glyconic.  
 6. λούσ' | ἄνθ' ἑκρὸ κοῖ | σὶ πῆ ναις, }  
 7. ἦ Τιτᾶ | νῶν γ' ἐν ἑᾶν,\* } Choriambic.  
 8. Τᾶν Ζεῦς | ἄμφ' ἰπ' ὕρῳ }  
 9. κοῖμι ζεῖ φλόγ' | μῶ Κρόνι δ' αἰς; Glycon. polysch.

ἀντιστρ. β'. 473—481.

1. ὦ | μοῖ τ' ἐκ' ἑῶν | ἑμῶν,  
 2. ὦ | μοῖ πᾶτ' ἑρῶν, | χθόνος θ'  
 3. ἄ κα' | πνῶ κατ' ἑρεῖ | π' ἑταῖ  
 4. τῦφ' ὀμ' ἐν ἄ, | δ' ὀρίλ' ἡ π' τῶς  
 5. πρὸς | Ἀργεῖ ὦν· | ἑγὼ δ' ἐν †  
 6. ξεῖ | νᾶ χθόνι δ' ἡ | κ' ἐκ' ἡ μαῖ  
 7. δοῦλᾶ, λι' | ποῦσ' Ἀσῖ ἄν  
 8. Εὐρῶ | πᾶς θ' ἑρᾶ π' νᾶν,  
 9. ἀλλ' ἄξ' ἄσ' Ἀ | δ' ἄ θ' ἄλ' ἄμοῦς.

στροφή. 627—634.

1. ἑμοῖ χ' ρῆν ξ' ὕμ' | φ' ὀρᾶν, antisp. dim. brachycat.  
 2. ἑμοῖ χ' ρῆν πῆ | μ' ὧν ἄν γ' ἐν ἑσ' | θαῖ, antisp. dim. hypercat.  
 3. Ἰδαῖ | ἄν ὅτ' ἐ πρῶ | τ' ὧν ὕλᾶν Glyconic.  
 4. Ἀλ' ἐξ' ἄνδ' ὅς | εἰλ' ἄτ' ἰν' ἄν Glycon. polyschem.  
 5. ἑτ' ἄμ' ἐθ', ἀλ' ὧν | ἐπ' οἰδ' ἄ ν' αὐ' | σ' τ' ὀλ' ἡ σῶν iamb. trim. cat.  
 6. Ἐλ' ἐ | νᾶς ἐπ' ἰ λ' ἐ | κ' τρᾶ, τᾶν καλ- Glyconic.  
 7. λι' σ' τᾶν ὅ | χ' ρῦσ' ὀφ' ἄῆς Glycon. polysch. †  
 8. ἀλ' ὅς αὐ' | γ' ἄξ' εἰ. choriamb. dim. brachycat., or a dactylic penthemimer.

With this compare the ἀντιστρ. 635—642.

ἐπ' ὠδός. 643—651.

1. ἐπ' ἰ δ' ὀρί, καῖ | φ' ὧν ῶ, καῖ ἑμῶν antisp. dim.  
 2. μ' ἐλ' ἄθρῶν | λ' ὦ ἑᾶ· anapestic monom.  
 3. σ' τ' ἐν εἰ δ' ἐ καῖ | τ' ἰς ἄμφ' ἰ τῶν iamb. dim. acat.  
 4. εὐρ' ὅδ' | Εὐρῶ | τ' αν, dactylic penthemimer.  
 5. Λ' ἄκαῖν ἄ π' ὀλ' ὕ | δ' ἄκρ' ὕτ' ὅς ἐν | δ' ὀμοῖς κ' ὀρᾶ iamb. trim. acat.  
 6. π' ὀλ' ἰ | ὧν τ' ἐπ' ἰ κρᾶτ' ἄ μᾶτ' ἡρ Glyconic.  
 7. τ' ἐκ' ὧν θ' ἄν ὧν | τ' ὧν τ' ἰθ' ἑταῖ Glycon. polyschem.  
 8. χ' ἑρᾶ ἑρ' ὕπ' τ' ἑ | τ' αἰ τ' ἐ πᾶρ εἰ | ἄν, prosod. dim. hypercat.  
 9. δ' ἰαῖ μ' ὧν ὧν ὕ | χ' ἄ τ' ἰθ' ἐ μ' ἐν ἄ | σ' π' ἄρᾶ γ' μοῖς. iamb. trim. cat.

\* Heath terms this line a *Glyconeus polyschematistus*, having a molossus in the first foot, to which in the antistrophe a palimbacchius answers.

† If this verse be correct, we have a molossus answering to a choriambus in the strophe.

‡ See v. 470.

στροφὴ α'. 893—901.

1. σὺ μέν, | ὦ πατρίς Ἰλῖās, Glyconic.
2. τῶν ἄ|πὸρθη|τῶν πῶ|λις trochaic hephthem.
3. οὐκ ἐτὶ λῆ|ξεί· τοῖον Ἐλ- choriamb. dim. acat.
4. λᾶνῶν νῆφός | ἄμφι σὲ κρῦπ|τεῖ, prosodiacus.
5. δῶρι δῆ, | δῶρι πῆρ|σᾶν. anapestic penthem.
6. ἄπυ | δὲ στῆφάναν | κῆκῶρσαι
7. πῦρ|γῶν, κατὰ δ' αἰ|θαλοῦ
8. κῆλιδ' | οἰκτροτάταν | κῆχρῶσαι,
9. τᾶλαῖν· | οὐκ ἐτὶ σ' ἐμ|ξατεῦσῶ. } Glyconic.

With this compare ἀντιστρ. α'. 902—910.

στροφὴ β'. 911—920.

1. ἐγὼ δὲ πλοκά|μὸν ἀνᾶδετοῖς } iamb. dim. acat.
2. μῖτραίσιν ἐρ|ρύθμιζῶμᾶν }
3. χρῦσεῶν ἐνὸπ|τρῶν iamb. penthem.
4. λεῦσσοῦς ἄ|τέρμονας εἰς | αὐγᾶς, Glyconic.
5. ἐπὶ|δέμνιόν ὦς | πῆσοιμ' | ἐς εὐ|νᾶν. Glyconic or logacædic.
6. ἄνᾳ δὲ κῆλᾶδος | ἐμὸλῃ πῶλιν. } iamb. dim. acat.
7. κῆλεῦσμα ῥ' ἦν | κατ' ἄστῦ Τροῖ-
8. ἄς τῶδ' ὦ παῖ|δες Ἑλλᾶνων, | πῶτῃ antisp. trim. brachyc.
9. δῆ, πῶτῃ τᾶν | Ἰλῖᾶδᾳ | σκοπῖαν choriamb. dim. hypercat.
10. πῆρσᾶν|τῆς, ἦξ|ῆτ' οἰ|κοῦς; iamb. hephthem.

With this compare ἀντιστρ. 921—930.

ἐπωδός. 931—938.

1. τᾶν τοῖς Δῖδσκοῦ||ροῖν Ἑλῆνᾶν κᾶσῖν, Ἰ- } asynarteti or iambe-
2. δαῖον τῇ βοῦτᾶν || αἰνῶπᾶριν, κατὰρᾶ } legi.
3. δῖδοῦς, | ἐπεῖ | μῆ iambic penthemimer.
4. γᾶς ἐκ πάτρῳ||ᾶς ἀπ|ῶλε|σέν asynartetus: iamb. penthem.  
and trochaic syzygy.
5. ἐξῶκῖσεν τ' οἰ||κῶν γᾶμός, οὐ γᾶμός, ἀλλ' as the first.
6. ἀλᾶ|στῶρός | τῆς οἰ|ζῆς· iambic hephthem.
7. ἄν μῆ|τῇ πῆλᾶ|γός ἀλῆ|ὸν ἄπᾶ|γάγοι | πᾶλιν, iamb. trim. acat.
8. μῆτῇ πᾶ|τρῶν ἰ|κοῖτ' ἐς | οἰκόν. Logacædicus or Alcaicus.

Е К А В Н.



## CODICUM INDEX,

QUOS, AUT AB ALIIS AUT A SE INSPECTOS, AD HANC  
FABULAM ADHIBUIT PORSONUS.

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- A. MS. Par. 2712. quæ sunt Brunckii membranæ, a Musgravio, deinde diligentius a Brunckio, collatus.
- Aug. 1. 2. 3. Augustani tres apud Hermannum. Quarti fragmentum continet tantum 17 versus, 1261—1277.
- B. Variæ lectiones e MS. notatæ in Aldin. exemplaris margine, quod mecum communicavit vir doctissimus et amicissimus, Carolus Burneius junior.
- C. MS. Collegii Corporis Christi apud Cantabrigienses, ejus usum mihi humanissime concessere Collegii ejus Magister et Socii.
- Cant. Bibliothecæ publicæ Cantabrigiensis, notatus Mm. 1. 11.
- Cott. Excerpta e MS. quodam Cottoniano, Barnesianæ margini in Bibliotheca Bodleiana adscripta.
- E. Bibliothecæ publicæ Cantabrigiensis, notatus Nn. 3. 13.
- F. Fragmentum Hecubæ in eodem volumine, a versu 712. ad finem, cum E. plerumque consentiens.
- G. Parisiensis, ejus lectiones quasdam enotavit amicus meus.
- H. MS. Harleianus 5725. in Museo Britannico.
- I. Harleianus 6300. ibidem.
- K. Regiæ Societatis codex recentior, Kingio optimus vocatus.
- L. MS. Ayscough. 4952. in Museo Britannico.
- M. N. Duo exempla in eodem volumine Bibliothecæ publicæ Cantabrigiensis, notato Nn. 3. 14.
- Mosq. 1. 2. 3. 4. MSS. quatuor Mosquenses apud Beckium.
- P. vel Lib. P. Liber impressus in Bibliotheca Parisiensi, cum MSS. collatus, unde varias lectiones exscripsit Musgravius.
- R. Alter Regiæ Societatis codex.

## ARGUMENT.

After the siege of Troy, the Greeks landed at the Chersonese opposite to Troas. Achilles, having appeared by night, demanded that one of the daughters of Priam should be slain. The Greeks, therefore, in honor of the hero, tore Polyxena from Hecuba, and sacrificed her. Polymestor moreover, the king of the Thracians, had received Polydorus, one of the sons of Priam, in charge from his father with a large amount of money; but, on the capture of the city, wishing to possess himself of the wealth, and indifferent to his duties as a friend, had murdered him. The body having been cast into the sea, a wave threw it up near the tents of the female captives. Hecuba, on seeing the corpse, recognised it; and, having communicated her design to Agamemnon, sent for Polymestor to come to her with his children, under pretence of disclosing to him some treasures concealed in Troy. On his arrival, she slew his sons, and deprived him of sight. Pleading her cause before the Greeks, she prevailed over her accuser, on the ground that the barbarity did not originate with her, but was committed in retaliation.

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“ Had nothing of Euripides remained to us but this drama, we must have allowed the justness of Aristotle’s remark, that he is of all poets *the most tragic*.” — POTTER.

W.D. Hoff

PERSONS OF THE DRAMA.

THE GHOST OF POLYDORUS.

HECUBA.

CHORUS OF CAPTIVE WOMEN.

POLYXENA.

ULYSSES.

TALTHYBIUS.

FEMALE ATTENDANT.

AGAMEMNON.

POLYMESTOR AND HIS SONS.

The scene is before the Grecian tents, on the coast of the Thracian  
Chersonese.



# ΕΚΑΒΗ.

ΕΙΔΩΛΟΝ ΠΟΛΥΔΩΡΟΥ.

ἮΚΩ, νεκρῶν κευθμῶνα καὶ σκότου πύλας  
λιπών, ἵν' Αἴδης χωρὶς ᾧκισται θεῶν,

Ἐκάδη. In Latin *Hecuba*. So *calix* from κύλιξ; *canis* from κυνός.

1. "This passage is thus turned, with some freedom, by a poet cited by Cicero, Tusc. i. 16. *Adsum atque advenio Acheronte vix via alta atque ardua*. Demosthenes, de Cor. p. 571. ed. Tayl., mentions it as one of the passages of the tragedians in which Æschines had been guilty of a wrong pronunciation. Aristophanes openly ridicules it, in Athen. xii. p. 551. Β. Καὶ τίς νεκρῶν κευθμῶνα καὶ σκότου πύλας ἔτλη κατελθεῖν; more covertly, iii. p. 112. F. Ἦκω Θεαρίωνος ἀρτοπώλιον Λιπών, ἵν' ἔσσι κριβάνων ἐδώλια. (Thus Tour, *Emend. ad Suid.* P. i. p. 15., correctly; for the edition of Aldus has, Θεαρίων, δς ἄ.) Menippus in Lucian's *Necyomantia*, who represents himself as having returned from the infernal regions, appropriates the whole distich to himself. The author of the *Christus Patiens*, generally known by the name of Gregorius Nazianzenus, who rarely cites this play, has this line with a slight alteration, 1506.; this and the following, 2021. 2022." Porson.

Ἦκω has the signification of a past action, of the perfect, not *I come*, *am in the act of coming*, but *I am come*, *I am here*; and the imperf. ἦκον answers to the plusq. perf. Eur. Andr. 1236. ἦκω Θέτις, λιπούσα Νηρέως δόμους.

κευθμῶνα. Soph. Antig. 818. Ἐς τὸδ' ἀπέρχῃ κεῦθος νεκύων. 11. X. 482. Νῦν δὲ σὺ μὲν Αἴδαο δόμους, ὑπὸ κεύθεσι γαίης, ἔρχεαι. Eur. Alc. 125. προλιποῦς Ἦλθεν ἔδρας σκοτίους Αἰδαῶ τε πύλας. Compare the opening lines of the Troades and the Bacchæ: and on the Prologues of Euripides generally, see the Guide to the Greek Tragedians, p. 89.

2. ᾧκισται, *has been settled, dwells*. See the note on Eur. Med. 6. respecting the propriety of inserting the *iota* in the text instead of writing it under. The latter method Porson attributes to the 13th century. "Those who have paid attention to the investigation of various readings are aware how frequently N and H are interchanged. Archestratus, in Athen. vii. p. 305. Ε. κὰν ἰσόχρυσος ἔη: Eustathius, in quoting him on Od. T. p. 1872, 17=706, 8. reads ἐνι. Again in Athen. xiii. p. 599. D. criticizes have correctly changed πορφυρένι into πορφυρέη. Pratinas, *ibid.* xiv. p. 622. C. (as I infer from p. 624. F.) Σοί, Βάκχε, τάνδε μοῦσαν ἀγλαΐζομεν, Ἀπλοῦν ρυθμὸν χέοντες αἰδῶ μέλει, Καὶ μὰν ἀπαρθένευτον οὔτι ταῖς πάρος κεχρήμεθα πανόδασιν, ἀλλ' ἀκήρατον Κατάρχομεν τὸν ὕμνον. Here, since the MS. A. gives κεχρημεθανωδαῖσιν, read, καινὰν ἀπαρθένευτον οὔτι ταῖς πάρος κεχρημέναν ᾠδαῖσιν. Put the second

Πολύδωρος, Ἑκάδης παῖς γεγώς τῆς Κισσέως,  
 Πριάμου τε πατρός· ὃς μ', ἐπεὶ Φρυγῶν πόλιν  
 κίνδυνος ἔσχε δορὶ πεσεῖν Ἑλληνικῶ, 5  
 δείσας ὑπεξέπεμψε Τρωϊκῆς χθονὸς  
 Πολυμήστορος πρὸς δῶμα, Θρηκίου ξένου,  
 ὃς τὴν ἀρίστην Χερσονησίαν πλάκα  
 σπείρει, φίλιππον λαὸν εὐθύνων δορί.  
 πολὺν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει λάθρα 10

verse into a parenthesis, and join *μοῦσαν* *καινὰν*, κ. τ. λ. In the end of book xv. p. 701. F. the same MS. gives the following words: *δίμυξον δὲ λύχρον εἴρηκε φιλυλλίος σωκαὶ θρυαλλίδ' ἠνδενί*. From which we obtain a perfect trochaic: *Καὶ λύχρον δίμυξον οἶσω, καὶ θρυαλλίδ', ἦν δένη.*" Porson.

3. "Homer, Il. II. 718. makes Hecuba the daughter of Dymas, not Cisseus. Virgil follows Euripides; *Æn.* x. 705. (et face prægnaus Cisseis regina Parin creat.) The other Latin poets follow Virgil." Porson. Not Ovid: *Met.* xiii. 620. *Ergo aliis latrasse Dymantida flebile visum.* Homer also makes Polydorus to be the son of Priam and Laothœ, not Hecuba: *Il.* φ. 91. X. 46.

4. *κίνδυνος ἔσχε πόλιν*, the city was in danger: so in 956. *αἰδώς μ' ἔχει*, I am ashamed.

6. *ὑπεξέπεμψε*, sent me away secretly. *Virg. Æn.* iii. 49. *Hunc Polydorum auri quondam cum pondere magno Infelix Priamus furtim mandarat alendum Threicio regi, cum jam diffideret armis Dardaniæ, cingique urbem obsidione videret.* Ovid *Met.* xiii. 430. *Est, ubi Troja fuit, Phrygiæ contraria tellus, Bistonis habitata viris: Polymestoris illic Regia dives erat, cui te commisit alendum Clam, Polydore, pater, Phrygiisque removit ab armis.*

8. "Aldus and MSS. have *Χερβρονησίαν* both here and in v. 33. But since the tragedians never use *pp* for *ps* nor *ττ* for *σσ*, I have restored the other form, after Brunck and Beck. Thus

in v. 270. Aldus has *ἦττον*, although in v. 332. he preserves the proper form *ἦσσον*." Porson. Hermann reads *τήνδ'* for *τὴν*: because the article seems to indicate a different place from that in which the scene was laid. Chersonesus, Lat. *peninsula*, is derived from *χέρσος*, *main-land*, and *νῆσος*, *an island*, i.e. an island joining the main-land. The Thracian Chersonese extends from the bay of Melas to the Hellespont, and the neck of land joining it to the continent is about five miles in breadth.

9. *φίλιππον λ.* So Hom. *Il.* N. 4. *νόσφιν ἐφ' ἵπποπόλων Θρηκῶν καθορώμενος αἶαν.*

*δορὶ*, with his sceptre: Eur. *Hipp.* 979. *ἦς ἐμὸν κρατεῖ δόρυ.* Justin xliii. 3. "Per ea adhuc tempora Reges hastas pro diademate habebant, quas Græci *σκήπτρα* dixere: nam et ab origine rerum pro Diis immortalibus veteres hastas coluere: ob ejus religionis memoriam adhuc Deorum simulacris hastæ adduntur." Festus: "Hasta olim summum armorum imperium significabat: neque vero tantum imperium militare, sed et summam etiam in civibus auctoritatem hasta communiter designavit."

10. *ἐκπέμπει—ἐν'—εἴη*. The canon of Dawes respecting the construction of *ἐν*, *ὅπως*, *μὴ*, *ὅπως*, *ὥς*, &c., is this: If a verb of present or future time precede these particles, they are joined to the conjunctive mood; if a verb of past time precede, they are joined to the optative. The violation of this canon, in this passage, is only apparent, not



πατῆρ, ἴν', εἴ ποτ' Ἰλίου τείχη πέσοι,  
 τοῖς ζῶσιν εἷη παισὶ μὴ σπάνις βίου.  
 νεώτατος δ' ἦν Πριαμιδῶν· ὁ καὶ με γῆς  
 ὑπεξέπεμψεν· οὔτε γὰρ φέρειν ὄπλα,  
 οὔτ' ἔγχος οἴός τ' ἦν νέω βραχίονι. 15  
 ἔως μὲν οὖν γῆς ὄρθ' ἔκειθ' ὀρίσματα,  
 πύργοι τ' ἄθραυστοι Τρωϊκῆς ἦσαν χθονός,  
 Ἐκτωρ τ' ἀδελφὸς οὐμὸς ἠϋτύχει δορὶ,  
 καλῶς παρ' ἀνδρὶ Θρηκί, πατρώω ξένω,  
 τροφαῖσιν, ὥς τις πτόρθος, ἠϋξόμην τάλας. 20  
 ἐπεὶ δὲ Τροία δ', Ἐκτορός τ' ἀπόλλυται

real, for ἐκπέμπει is used for the aorist, which is frequently the case in narrations, both in Greek and Latin writers. Thus in l. 21. ἀπόλλυται is followed immediately by κατεσκάφη: in l. 25. κτείνει by μεθήκε. See Guide to the Greek Trag. p. 180, 181.

12. μὴ-σπάνις, no-want, i.e. abundance: Hipp. 195. Δι' ἀπειροσύνην ἄλλου βίτου, Κοῦκ ἀπόδειξιν τῶν ὑπὸ γαίας, where οὐκ ἀπόδειξιν stands for κάλυψιν. Thuc. i. 137. τὴν τῶν γεφυρῶν οὐ-διάλυσιν, the not-breaking down of the bridges. Thus Spenser, Hymn of Love: "How falls it then that with thy furious fervour Thou dost afflict as well the not-deserver, As him that doth thy lovely hests despise."

13. "δ appears capable of being explained as in the Schol. Barocc. by τὸ εἶναι νεώτατον, quia res scilicet. Others understand it for δι' δ. The doubt might be removed by adopting the reading φ of the Harl. MS.; which is also found in the MSS. Cant. and Aug. 2.: δ and φ Schol. in M. I do not deny that δ and φ are sometimes put for δι' δ and δι' φ, but the former interpretation I consider as preferable in this place. Suppl. 163. Εὐψυχίαν ἔσπευσας ἀντ' εὐθουσίας, Ὅ δὴτα πολλοὺς ὤλεσε στρατηλάτας: where δ refers to τὸ σπεύδειν εὐψυχίαν ἀντ' εὐθουσίας. Iph. A. 469. Γῆμας δ Πριάμου Πάρις, ὅς μ' εἴργασται τάδε: Markland has most judiciously

given δ for δς, i.e. τὸ γῆμαι Πάριν." Porson. So in Phoen. 1434. τὸν νοῦν πρὸς αὐτὸν οὐκ ἔχων, ἐκέισε δέ· "Ὁ καὶ νῦν ἐσφηλ". But Porson's explanation in this passage is very forced: δ is certainly for δι' δ, wherefore: as in Phoen. 156. δ καὶ δέδοικα μὴ σκοπῶς ὀρθῶς θεοί: 270. δ καὶ δέδοικα, μὴ με δικτύαν ἔσω Λαβόντες οὐ μεθῶς ἀναίμακτον χροά. Similarly in Hom. Il. Γ. 176. τὸ καὶ κλαίονσα τέττηκα: H. 239. τό μοί ἐστι ταλαύρινον πολέμιζεν.

Ὑπλα—ἔγχος: the former relates to bodily strength, the latter to courage: to bear arms, or (wield) the spear: οἴός τ' ἦν, was I able.

16. ὀρίσματα, the enclosures, fences, bulwarks, ramparts. Schol. ἀντὶ τοῦ οἱ πύργοι περιορισμὸς γὰρ τῆς ἐν τῇ πόλει γῆς, οἱ πύργοι ὥστε τῆς γῆς ὀρίσματα, καὶ τὸ, πύργοι Τρωϊκῆς χθονός, ταυτόν ἐστιν. ὅτι δέ ἐστι ταυτόν, μαρτυρεῖ τὸ, "ἐπεὶ δὲ Τροία—" δ ἐπέφερε πρὸς τὰ δύο, δηλῶν ὡς ταυτοσήμαντά ἐστιν. ἔκειτο δὲ εἰπεῖν, ἐπειδὴ οἱ θεμέλιοι τῶν τειχῶν ἐν τῇ γῇ κείνται. Hipp. 1457. Ὡ κλείν' Ἀθηνῶν, Παλλάδος δ' ὀρίσματα. See below 1190. ἔκειτο for ἦν: as Herod. vii. 198. ἄλλος ποταμὸς, τῷ ὀνομα κεῖται Δύρας, i.e. ἐστί.

20. "An imitation of Homer, δ δ' ἀνέδραμεν ἐρνείϊσος." Porson.

21. "ἀπόλλυται. Thus Brunck's membranæ, a MS. in the Cambridge



ψυχῇ, πατρώα δ' ἐστία κατεσκάφη, ,  
 αὐτὸς δὲ βωμῷ πρὸς θεοδμήτω πίτνει  
 σφαγεῖς Ἀχιλλέως παιδὸς ἐκ μαιφόνου,  
 κτείνει με χρυσοῦ, τὸν ταλαίπωρον, χάριν 25  
 ξενος πατρῶος, καὶ κτανὼν ἐς οἶδμ' ἄλως  
 μεθῆχ', ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχη.

University Library (which I have elsewhere denoted by M.), Thomas Magister in *Ψυχῇ*, Eustathius on Il. E. p. 545, 29=413, 50. A. 850, 52=790, 38. N. 958, 59=939, 23. N.B. The first number refers to the page of the Roman edition, the second to that of the Basil. Aldus and others have ἀπώλετο. But the tragedians so frequently employ different tenses, that such variations appear to have been the result of design." Porson. Cf. 25. 27. 266.

22. "In the adj. πατρώα is contained the subst. πατήρ, to which αὐτὸς refers. An instance very similar is supplied by Sophocles, Trach. 259. ἔρχεται πόλιν τὴν Εὐρυτείαν τόνδε γὰρ μεταίτιον (sc. Εὐρυτον) Μόνον βροτῶν ἔφασκε τοῦδ' εἶναι πάθους. The idiom which is often found in other places is somewhat different; for instance, in Isocr. Panath. p. 273. A. B. Τῆς δὲ ἡμετέρας ἐτι βασιλευμένης, ἐφ' ᾧ (sc. βασιλέων) καὶ πόλεμοι πλείστοι, καὶ κίνδυνοι μέγιστοι συνέβησαν. The Latins have also imitated this construction. Pacuvius in the tragedy of Teucer, quoted by Cic. de Orat. ii. 46. Neque PATERNUM adspexit es veritus, QUEM aetate exacta indigem Liberum lacerasti, orbasti, extinxisti." Porson. Other instances are given by Matth. Gr. Gr. § 435.

23. "αὐτὸς τε Aug. 1. 2." Porson. "The force of δὲ is this: ἐπεὶ πατρὸς ἐστία μὲν κατεσκάφη, αὐτὸς δὲ πίτνει σφαγεῖς." Hermann. On the death of Priam, see Virg. AEn. ii. 550.

θεοδμήτω: not built by the gods: but built for the gods, consecrated to them: or, according to the Schol. θεῖως καὶ θαυμαστῶς κτισθέντι.

πίτνει. The form *πιτνω* is condemned

by Elmsley on Eur. Heracl. 77. πίπτω and πίτνω, he observes, are two forms of the same verb, as we have μένω and μίμνω. In Eur. Suppl. 691. *πιτνόντων* is shown to be the present participle, not the second aorist, by the juxtaposition of *ἐκκυβιστώντων* and *λειπόντων*. In like manner, Elmsley objects to *ριπτοῦντες* as not a tragic form.

25. κτείνει—κτανών. Eur. Herc. F. 33. κτείνει Κρέοντα, καὶ κτανὼν ἔρχει χθονός.

χρυσοῦ χάριν, *auri cæcus amore*, Virg. AEn. i. 342. Homer Il. γ. 407. ascribes the death of Polydorus to Achilles: *Αὐτὰρ ὁ βῆ σὺν δουρὶ μετ' ἀντίθεον Πολύδωρον Πριαμίδην, τὸν δ' οὔτι πατὴρ εἶασκε μάχεσθαι, Οὐνεκά οἱ μετὰ παισὶ νεώτατος ἔσκε γόνοιο*. It is to be observed also that Virgil differs from Eurip. respecting the disposal of the corpse of Polydorus: iii. 45. *Nam Polydorus ego: hic confixum ferrea textit Telorum seges, et jaculis increvit acutis*. Ovid coincides with Euripides, Metam. xiii. 437. *Et, tanquam tolli cum corpore crimina possent, Exanimem e scopulo subjectas misit in undas*.

τὸν τάλ. The article has frequently an emphasis in expressing pity, indignation, irony, or other feelings: see v. 354.

27. μεθῆχ', ἵν'—ἔχη, *that he may keep*. "Frequently the conj. is used, although the preceding verb be in the time past, viz., when the verb, which depends upon the conjunction, shows an action which is continued to the present time; Il. E. 127. Ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν, Ὅφρ' εὖ γινώσκῃς ἡμὲν θῆεν ἠδὲ καὶ ἄνδρα, because at the time at which

κεῖμαι δ' ἐπ' ἀκταῖς, ἄλλοτ' ἐν πόντου σάλῳ,  
 πολλοῖς διαύλοις κυμάτων φορούμενος,  
 ἄκλαυστος, ἄταφος· νῦν δ' ὑπὲρ μητρὸς φίλης 30  
 Ἐκάβης αἴσω, σῶμ' ἐρημώσας ἐμὸν,  
 τριταῖον ἤδη φέγγος αἰωρούμενος,  
 ὅσονπερ ἐν γῇ τῇδε Χερσονησία  
 μήτηρ ἐμὴ δύστηνος ἐκ Τροίας πάρα.  
 πάντες δ' Ἀχαιοὶ, ναῦς ἔχοντες, ἥσυχαι 35

Minerva is speaking, γινώσκειν is a consequence still continuing of the past action ἀφαιρεῖν ἀχλύν. Comp. *Æsch. Pr.* 462. *Choëph.* 730." *Matth. Gr. Gr.* § 518. Cf. v. 704. 1227.

28. κεῖμαι δ' (ἄλλοτε) ἐπ' ἀκταῖς, at one time. "Ἄλλοτε is thus suppressed in *Soph. Trach.* 11. *Φοιτῶν ἐναργῆς ταῦρος, ἄλλοτ' αἰόλος Δράκων ἐλικτός· ἄλλοτ' ἀνδρείῳ κύτει Βούπρωρος.*" *Porson. Electr.* 752. φορούμενος πρὸς οὐδας, ἄλλοτ' οὐρανῷ Σκέλη προφαίνων, for ἄλλοτε φορ. *Apoll. Rh.* iii. 297. ἀπαλὰς δὲ μετετρωπᾶτο παρειὰς, 'Es χλόας, ἄλλοτ' ἔρευθος. Thus τέως is omitted in v. 19. τέσσε in v. 56. See *Porson on Orest.* 891.

29. διαύλοις κυμάτων, *reciprocis fluctibus*, the ebb and flow: διαύλος is properly, the double race, down the course and back again. See *Blomf. Gloss.* on *Æsch. Ag.* 335.

30. ἄκλαυστος, ἄταφος. *Il. X.* 386. κείται παρ νήεσσι νέκυς ἄκλαυστος, ἄθαπτος. *Od. A.* 66. Μή μ' ἄκλαυστον, ἄθαπτον, ἰὼν ὅπιθεν καταλείπειν. *Soph. Antig.* 29. Ἐγὼ δ' ἄκλαυστον, ἄταφον, οἰωνοῖς γλυκὺν Θησαυρόν. *Virg. Æn.* xi. 372. *inhumata infleaque turba.*

ὑπὲρ, *Schol. ἀντὶ τοῦ ὑπεράνω*. The preposition ὑπὲρ, applied to ghosts hovering, flitting in the air, occurs again, 37. 91. *Orest.* 667. So the dream in *Homer, Il. B.* 20. Στῇ δ' ἄρ' ὑπὲρ κεφαλῆς.

31. "Αἴσω being generally a dissyllable in the Attic poets, *Pierson on Mœris*, p. 301. prefers ἀναίσσω. But two passages oppose this: *Æsch. Pers.* 470. Ἥξ' ἀκόσμῳ ξὺν φυγῇ: *Eur. Iph.*

*A.* 12. Τί δὲ σὺ σκηνῆς ἐκτὸς αἴσσεις; Rather therefore than alter these places with *Pierson*, let us grant a little license to poets." *Porson.*

32. "Τριταῖον φέγγος, a strange, or at least unusual expression, for the simple τρίτον. *Euripides* supports himself by another instance, *Hipp.* 277. Πῶς δ' οὐ, τριταίαν γ' οὐδ' ἔσσιτος ἡμέραν; (where see *Monk.*) It is singular that this very expression, τριταίαν ἡμέραν, is used by the *Scholiast* on *Aratus*, *Diosem.* 57. p. 99. a. ed. *Oxon.* The author of the *Christ. Pat.* had this line in view, 1779, 2016." *Porson.* Τριταῖος ἤδη αἰωρούμενος would have been correct. Adjectives of this form imply in themselves a duration of time, and require no such adjunct as φέγγος or ἡμέρα. *Hom. Od. E.* 266. πεμπταῖοι δ' Αἴγυπτον—ἰκόμεθα, after an interval of five days. But τρίτον φέγγος αἰωρούμενος would not be the same as τριταῖον φ. αἰ.; the former would merely imply hovering about on this third day, but the latter for three whole days, three days successively, without intermission, as is shown by the word ὅσονπερ which follows, just as long as, for the precise period during which.

35. ἔχοντες for κατέχοντες, putting in to shore, resting at anchor: *Herod.* vi. 95. Παρὰ τὴν Ἑπειρον ἔσχον τὰς νέας: sometimes ναῦς is omitted: *Thuc.* ii. 25. σχόντες τῆς Ἑλλάδας ἐς Φειάν.

ἥσυχαι Θάσσουσι, for μένουσι, as in 895. *Bacch.* 622. ἥσυχος θάσσων, *Hel.* 1090. ἥσυχαι καθόμεθα, *Soph. Aj.* 325. ἥσυχος θακεῖ.



θάσσουσ', ἐπ' ἀκταῖς τῆσδε Θρηκίας χθονός.  
 ὁ Πηλέως γὰρ παῖς, ὑπὲρ τύμβου φανείς,  
 κατέσχ' Ἀχιλλεύς πᾶν στράτευμ' Ἑλληνικόν,  
 πρὸς οἶκον εὐθύνοντας ἐναλίαν πλάτην·  
 αἰτεῖ δ' ἀδελφὴν τὴν ἐμὴν Πολυξένην  
 τύμβῳ φίλον πρόσφαγμα καὶ γέρας λαβεῖν.  
 καὶ τεύξεται τοῦδ', οὐδ' ἀδώρητος φίλων  
 ἔσται πρὸς ἀνδρῶν ἡ πεπρωμένη δ' ἄγει

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37. ὑπὲρ τύμβου. Virgil, *Æn.* iii. 322. represents this tomb as being in Troy: *O felix una ante alias Priameïa virgo, Hostilem ad tumulum Trojæ sub mœnibus altis Jussa mori!* Ovid, *Met.* xiii. 442. seems to coincide with Euripides in fixing it in Thrace. The Schol. suggests that the Greeks either made a cenotaph in Thrace, or returned to Troy and performed the sacrifice at the tomb at Sigeum. Hermann coincides in the latter opinion, at the same time observing that it is extremely improbable that the Greeks did thus return, but that Euripides was at liberty to imagine it, and that he artfully avoids mentioning the place where the tomb of Achilles was.

38, 39. "στράτευμ' εὐθύνοντας, as Julian, *Or.* i. p. 29. A. ἀκμητας τὸ στράτευμα: where Petavius would read τοὺς στρατιώτας: without necessity, as Wytttenbach shows from another passage, p. 24. A. ταῦτα ὁρῶντες τὸ στράτευμα, in *Bibl. Crit.* vol. iii. part ii. p. 35. Editions and MSS. have also εἰναλίαν, which later editors have corrected; at the suggestion of Dawes, p. 196. ed. Burgess, who remarks that it is not an Attic form." Porson. See *Phœn.* 3. "A noun collective in the singular and feminine, or neuter, is often accompanied by the adj. in the plural and masculine: *Æsch.* Ag. 588. Τροίην ἑλόντες δὴ τότε Ἀργείων στόλος." Matth. Gr. § 434. 1. b. See below 886. 889. Luke ii. 13. Πληθὺς στρατιᾶς οὐρανοῦ, αἰνοῦντων τὸν Θεόν. Eur. *Heracl.* 800. Ἐπεὶ γὰρ ἀλλή-

λοισιν ὀπλίτην στρατὸν Κατὰ στόμ' ἐκτείνοντας ἀντετάξαμεν. *Soph. Phil.* 356. *Æsch. Prom.* 803. Grammarians call this the Σχήμα σολοικοφανές, or πρὸς τὸ σημαίνόμενον.

41. "λαβεῖν all the edd. and MSS. with which I am acquainted. Yet λαχεῖν seems better. *Λαχεῖν γέρας* is found in Homer, *Il.* Δ. 49. Ω. 70. A poet in Porphyry, *de Abst.* ii. 58. ὅστις ἐλπίζει θεοὺς χαίρειν ἀπαρχαῖς καὶ γέρας λαχεῖν τόδε. *Soph. Aj.* 825. Αἰτησόμεαι δέ σ' οὐ μακρὸν ἔεραξ λαχεῖν. Thus Aldus and the old editions and the best MSS. Triclinius has adopted λαβεῖν, which is found in the margin of the second Florentine ed. 1547. Not that I deny that λαβεῖν γέρας is good Greek, and even used by the tragedians, as in *Andr.* 585. Neoptolemus ἔλαβε γέρας, viz. Andromache. But this is not to the point. For he received her, ἔλαβεν ἐξαίρετον, *Tro.* 276. as Agamemnon Cassandra, 251. The other chiefs drew lots." Porson. But since, as Schæfer remarks, λαχεῖν γέρας signifies to obtain by drawing lots, λαβεῖν γέρας to receive under any circumstances, the inference seems to be that γέρας λαβεῖν is the better reading. Cf. *Iph. T.* 243. θεᾶ φίλον πρόσφαγμα καὶ θυτήριον Ἀρτέμιδι.

43. ἡ πεπρωμένη, understand μοῖρα or τύχη. Eur. *El.* 290. πεπρωμένην γὰρ μοῖραν ἐκπλήσας φόρου: *Alc.* 711. καὶ ζῆν παρελθὼν τὴν πεπρωμένην τύχην.

ἄγει. Schol. ἐλαύνει.



θανεῖν ἀδελφὴν τῷδ' ἐμὴν ἐν ἡματι.  
 δυοῖν δὲ παῖδοιν δύο νεκρὰ κατόψεται 45  
 μήτηρ, ἐμοῦ τε, τῆς τε δυστήνου κόρης.  
 φανήσομαι γὰρ, ὡς τάφου τλήμων τύχῳ,  
 δούλης ποδῶν πάροιθεν ἐν κλυδωνίῳ·  
 τοὺς γὰρ κάτω σθένοντας ἐξητησάμην  
 τύμβου κυρῆσαι, κεῖς χέρας μητρὸς πεσεῖν. 50  
 τοῦμὸν μὲν οὖν, ὅσονπερ ἤθελον τυχεῖν,  
 ἔσται· γεραιᾶ δ' ἐκποδὼν χωρήσομαι  
 Ἐκάδῃ· περᾶ γὰρ ἦδ' ὑπὲρ σκηνην πόδα  
 Ἀγαμέμνονος, φάντασμα δειμαίνουσ' ἐμόν.

44. "Thus Brunck from the *membrana*, which runs smoother than the reading in Aldus and edd. generally: τὴν ἐμὴν τῇδ' ἡμέρᾳ. Thus also the MS. in the public library at Cambridge (*Cant.*) had at first; but now, by erasure, that which I have given." Porson.

49. αἰτέομαι, to ask (i. e. a thing for one's self), ἐξαιτέομαι, to succeed in asking, to obtain a request, prevail upon: as φεύγω, to attempt to flee, ἐκφεύγω, to make one's escape, Phœn. 1231.

51. ὅσονπερ ἤθελον τυχεῖν, for ὅσουπερ. "These verbs (τυγχάνω, λαγχάνω, κυρέω, etc.) are very often construed with the accus. With τυγχάνειν in the sense of obtain, the accus. is always that of a pronoun or adj. of the neuter gender, or an infin. with the art. τό: Soph. CEd. T. 598. Eur. Or. 676. Τὸ δ' αὖ δύνασθαι παρὰ θεῶν χρήζω τυχεῖν. Med. 756. τυχοῦσ' & βούλομαι: and in the sense of to attain, Il. E. 582. With λαγχάνειν the accus. is more common than the gen. Soph. El. 751. στρατὸς—ἀνωλόλυξε τὸν νεανίαν, Οἷ' ἔργα δράσας, οἷα λαγχάνει κακά: (Eur. Hec. 41.)—κυρέω. Æsch. S. c. Th. 700. κακὸς οὐ κεκλήσθ' βίον εὐ κυρήσας, especially in the sense of to meet with, to find. Eur. Hec. 691. Rhes. 113. 697." Matth. Gr. Gr. § 328.

τοῦμὸν, Schol. βούλημα, τὸ ἐμὸν, ἡγουν τὸ τυχεῖν τάφου.

52. The dat. depends on the verb χωρήσομαι, not on the adv. ἐκποδῶν: I will give place to or withdraw from the aged Hecuba, out of her way: so in v. 1037.

53. ἦδ'. The pronoun ὅδε is generally used on the appearance of, or with reference to, a character on the stage, and has the force of ὦδε or δεῦρο, hither, here; see v. 201. 490.

"ἀπὸ for ὑπὸ, King's correction, I had too hastily adopted. Musgrave first conjectures πρὸ, but since some MSS. have σκηνην, he prefers ὑπὲρ σκηνην, i. e. ultra, as ὑπὲρ τέρεμνα, Orest. 1365. Therefore I have admitted ὑπὲρ on his conjecture, σκηνην on the authority of the MSS. *Cant. M. N.*; although σκηνης is defensible." Porson. Cf. 659. ὑπὸ is retained by Hermann, and defended by Il. Θ. 543. οἱ δ' ἵππους μὲν λύσαν ὑπὸ ζυγοῦ ἰδρώοντας: Pindar, Ol. vi. 73. ἦλθεν δ' ὑπὸ σπλάγχχνων, ὑπ' ᾧδινός τ' ἔρατας Ἴαμος, from under. His words are: "ὑπὸ enim recte conjungitur cum verbis motum significantibus, si quid ex ea re exire vel emitti significatur, ex qua fuit."

περᾶ—πόδα. Verbs neuter signifying motion are frequently followed by an accus. of the instrument or member moved; see v. 1054.

φεῦ. ὦ μήτερ, ἥτις ἐκ τυραννικῶν δόμων 55  
 δούλειον ἡμάρ εἶδες, ὥς πρᾶσσεις κακῶς,  
 ὅσονπερ εὔ ποτ'· ἀντισηκώσας δέ σε  
 φθείρει θεῶν τις τῆς πάροιθ' εὐπραξίας.

ΕΚΑΒΗ.

ἄγετ' ὦ παῖδες, τὴν γραῦν πρὸ δόμων,  
 ἄγετ' ὀρθοῦσαι νῦν ὁμόδουλον, 60  
 Τρωάδες, ὑμῖν, πρόσθε δ' ἄνασσαν  
 λάβετε, φέρετε, πέμπετ',  
 αἰείρετέ μου δέμας,  
 γεραιᾶς χειρὸς προσλαζύμεναι·  
 κὰγὼ σκολιῷ σκίπωνι χειρὸς 65

55. "When φεῦ, εἶεν, ἔα, and similar interjections, are independent of the verse, I put a full stop after them; when they form part of the verse, a smaller one, or none at all." Porson.

ἐκ τ. δ. The prep. ἐκ often denotes a change from one condition to another: Soph. Ant. 1093. λευκὴν ἐκ μελαίνης ἀμφιβάλλομαι τρίχα.

56. δ. ἡμάρ, so in Hom. δούλιον, ἐλεύθερον, νόστιμον ἡμάρ, &c.

ὥς πρᾶσσεις κακῶς, how ill you fare! how unfortunate you are! ποιεῖν κακῶς, means to act ill: see v. 57.

57. ὅσονπερ εὔ ποτ', sc. ἔπραξας.

ἀντισηκώσας. "Jungenda ἀντισηκώσας δὲ τὴν φθορὰν (quod in φθείρει latet), i.e. τὴν νῦν δυσπραγίαν τῆς πρόσθεν εὐπραξίας φθείρει σε." Matth. Literally: some deity is destroying thee, having counterbalanced your former good fortune, i.e. with misfortune. So Virg. Æn. i. 238. *fatis contraria fata rependens*. Erasmus thus turns the lines: *To aliquis extinxit deus, Felicitatis pristinae invertens vices, Bonaque anteacta paribus exaquant malis*. The derivation of the word is uncertain, σηκῶς having no analogous meaning of a weight or balance: the verb σηκῶω, to weigh, occurs in Plutarch: ἀντισηκῶω is found also in Æsch. Pers. 443. and the subst.

ἀντισήκωσις, *equipoise*, in Herod. iv. 50.

60. "τὴν ὁμόδουλον νῦν Aldus and several MSS. Later editors have rejected νῦν: but since νῦν and πρόσθε are properly in opposition to each other, I have rather expunged the article as useless. The MSS. Aug. 1. 2. L. it is true omit νῦν: but improperly. In v. 797. Τύραννος ἦν ποτ', ἀλλὰ νῦν δούλη σέθεν· Εὐπαις ποτ' οὔσα, νῦν δὲ γραῦς, ἄπαις δ' ἅμα. Andr. 65. ὦ φιλάττη ξύνδουλε· σύνδουλος γὰρ εἴ Τῇ πρόσθ' ἀνάσση τῇδε, νῦν δὲ δυστυχεῖ." Porson.

63. "Aldus and some MSS. αἰείρατε. In B. μου δέμας is omitted; δέμας in Aug. 2. Mosq. 4. and in King's ed. In the next line γερεᾶς R. and Eust. on Il. B. p. 249, 39=189, 19. But γραιᾶς would be more harmonious." Porson. See 274. The middle syllable of γεραιᾶς is frequently short in anapestic or choral metres; see Med. 133. Hermann and Matthiæ omit δέμας, and read v. 63. 64. as one: λάβετε, φέρετε, πέμπετ', αἰείρετέ μου, thus reducing them to the anapestic metre, with a proceleusmatic in the first place.

65. "Ald. and some MSS. have σκίμπωνι, a frequent error. But the MS. Aug. 2., Brunck's membr., those



διερίδομένα, σπεύσω βραδύπουν  
 ἦλυσιν ἄρθρων προτιθείσα.  
 ὦ στεροπὰ Διὸς, ὦ σκοτία Νύξ,  
 τί ποτ' αἶρομαι ἔννυχος οὕτω  
 δείμασι, φάσμασιν ; ὦ πότνια Χθών, 70  
 μελανοπτερύγων μάτερ ὀνείρων,  
 ἀποπέμπομαι ἔννυχον ὄψιν,  
 ἂν περὶ παιδὸς ἐμοῦ, τοῦ σωζομένου κατὰ Θρήκην,  
 ἀμφὶ Πολυξείνης τε φίλης θυγατρὸς, δι' ὀνείρων  
 εἶδον, φοδερὰν ὄψιν, 75

marked C. R., Hesychius as referred to by Brunck, and Eustathius on Il. T. 1232, 39=1170, 48. Od. P. 1815, 11=624, 9. have σκίπωνι. The words of Hesychius are these : Σκίπων βακτηρία, ῥάβδος. σκίπωνι χερὸς· βακτηρία χειρὸς. Σκίπωνι Cant. with μ written under." Porson. Musgrave observes that the epithet σκολιδὸς is not applicable to a stick, which would be straight, not crooked ; and that therefore the words σκολιδὸς σκίπων χερὸς denote metaphorically the arm bent at the elbow, by which Hecuba, leaning on her attendants, supported herself as with a staff. By σκολιδὸς σκίπων however may perhaps be merely signified, as Cicero has expressed it, de Divin. i. 17. *Incurvum, et leviter a summo inflexum bacillum.*

68. στ. Διὸς, *O lightning of Jove!* or *O light of day!* as Διὸς φάος, v. 709. See the note on v. 70.

69. " αἶρομαι Ald. αἶρομαι Harl. and MSS. generally ; others αἰέρομαι : αἰωροῦμαι Cott." Porson. *Why am I thus excited, disturbed?* αἰέρομαι has this sense in Soph. Trach. 215. Virg. Æn. iv. 9. *quæ me suspensam insomnia terrent?*

70. " Nox would be with more propriety termed the mother of dreams, than Terra. It might appear therefore that the clauses ὦ πότνια Χθών, ὦ σκοτία Νύξ should be transposed. For

although the common reading is cited by the Scholiast on Aristoph. Ran. 1366. Eustathius on Il. B. p. 173, 16=131, 23. Od. T. 1877, 53=713, 49. yet Aristophanes himself seems to have read the passage differently, inasmuch as he terms δύστανον ὄνειρον—μελαίνης νυκτὸς παῖδα. But no change is necessary. Iph. T. 1271. νυχία χθών ἐτεκνώσατο φάσματ' ὀνείρων. The Scholiast absurdly explains στεροπὰ Διὸς, *the light of day*, for the sake of producing an antithesis." Porson. Yet, as Hermann observes, Sophocles (Trach. 99.) speaks of the Sun as λαμπρὰ στεροπὰ φλεγέθων. And Hesychius explains στεροπή by αὐγή. " Χθών denotes the infernal regions : Here. F. 45. ἡνίκα χθονὸς Μελαίναν ὄρφνην ἐξέβαινε παῖς ἐμός. Comp. Virg. Æn. vi. 283." Herm.

71. Comp. 688. φάσμα μελανόπτερον. Tibull. ii. 1. *Postque venit tacitus fuscis circumdatus alis Somnus, et incerto somnia nigra pede.*

72. ἀποπέμπομαι, *I send away from myself, I shudder at, abominate, I deprecate the omen attached to my vision.* The word occurs in Rhes. 906. Cf. 95.

74. " Thus the edd. of King and Brunck for Πολυξείνης." Porson. On Ionic forms in the tragedians, see the conclusion of Porson's preface. ἀμφί, *for περί, about, concerning.*



ἔμαθον, ἐδάην.

ὦ χθόνιοι θεοὶ, σώσατε παῖδ' ἐμὸν,  
ὃς μόνος, οἴκων ἄγκυρ' ἄτ' ἐμῶν,  
τὴν χιονώδη Θρήκην κατέχει,  
ξείνου πατρίου φυλακαῖσιν.

80

ἔσται τι νέον·

ἥξει τι μέλος γοερὸν γοεραῖς.  
οὐποτ' ἐμὰ φρὴν ὦδ' ἀλίαςτος  
φρίσσει, ταρβεῖ.

ποῦ ποτε Δεῖαν Ἐλένου ψυχὰν,

85

76. ἔμαθον, *I have observed*: ἐδάην, *I have clearly and distinctly marked, I know, understand.*

77. “χθ. θεοὶ for ἐγχώριοι, the tutelary deities worshipped in that part of Thrace. Soph. *Ced. C.* 948.” Herm.

78. “The common reading is ἄγκυρά τ', the conjunction being inelegantly inserted. At Reiske's suggestion, I have adopted a different punctuation. The MS. *J.* has ἄγκυρ' ἔτ', which does not satisfy me. The sense is, *Qui solus superstes familie meae, quasi anchora ejus, Thraciam nivalem habitat.* To this passage, as the same critic remarks, the article in Suidas refers: Χαλάσω τὴν ἱερὰν ἄγκυραν. ἄγκυρα μεταφορικῶς ἀπὸ τῶν νηῶν, ἢ ἀσφάλεια. ὡς Σοφοκλῆς ἐν Φαίδρα, καὶ Εὐριπίδης ἐν Ἐκάβῃ. The line of Sophocles is given in Brunck's *Lex. Soph.* p. 47. ‘Ἄλλ' εἰσὶ μητρὶ παῖδες ἄγκυραι βίου.’ Porson. *Eur. Hel.* 285. Ἄγκυρα δὴ μου τὰς τύχας ᾗχει μόνῃ, Πόσιν ποθ' ἥξειν καὶ μ' ἀπαλλάξαι κακῶν. See note on 280.

79. *Eur. Andr.* 215. ἀμφὶ Θρήκην χιόνι τὴν κατάρρυτον.

80. ξ. π. *Hom. Od. A.* 175. ἦ καὶ πατρώϊός ἐσσι Ξεῖνος. “I have edited πατρίου, although every copy has πατρός. For since the *Attics* use πάτριος and πατρός indiscriminately, why should we unnecessarily have recourse to poetic license? See below 1098.” Porson.

81. τι νέον, a common expression in the tragedians to express some calamity: Soph. *Ant.* 242. δηλοῖς δ' ὡς τι σημανῶν νέον. See below 175. From 221. ἔπος appears to be the ellipsis: some fresh intelligence. Observe that νέον (which appears to violate the principle of the *synaphæa*) is lengthened by the pause in the end of the sentence.

82. γοερὸν γοεραῖς: 158. δειλαῖα δειλαίου γήρως: 206. 209. Such repetitions add to the pathos.

83. οὐποτ' ἐμὰ φρὴν ὦδ' ἀλίαςτος φρίσσει, is never wont to be so incessantly terrified. *Il. Ω.* 549. μηδ' ἀλίαςτον ὀδύρεο σὸν κατὰ θυμόν. Buttmann (*Lexil.* 405.) considers λιάζω to be etymologically akin to κλίνω (as κνέφας to νέφος, χλιαρὸς to λιαρὸς), and that its common idea is therefore to bend or turn; hence the adj. ἀλίαςτος, literally unbending, unyielding, not to be turned, came to signify violent, uncontrollable, incessant. See v. 97.

85. ποῦ ποτε: ποτε denotes extreme impatience: as *tandem* in Latin: Quousque tandem abutere, Catilina, patientia nostra? — Hoc, per ipsos Deos, quale tandem est? Cic. Thus in English: What ever can this mean? See v. 183.

Δεῖαν, prophetic: so *Virg. Æn.* iii. 373. speaking of Helenus, Atque hæc deinde canit divino ex ore sacerdos: *Hom. Il. Z.* 76. terms him οἰανοπόλων ὄχ' ἄριστος.

ἦ Κασάνδραν ἐσίδω, Τρωάδες,  
 ὥς μοι κρίνωσιν ὀνείρους ;  
 εἶδον γὰρ βαλιὰν ἔλαφον λύκου αἵμονι χαλᾶ  
 σφαζομέναν, ἀπ' ἐμῶν γονάτων σπασθεῖσαν ἀνάγκα,  
 οἰκτρῶς. καὶ τόδε δεῖμά μοι 90  
 ἦλθ' ὑπὲρ ἄκρας τύμβου κορυφᾶς  
 φάντασμ' Ἀχιλέως.  
 ἦται δὲ γέρας, τῶν πολυμόχθων  
 τινὰ Τρωϊάδων.  
 ἀπ' ἐμᾶς οὔν, ἀπ' ἐμᾶς τόδε παιδὸς 95  
 πέμψατε, δαίμονες, ἱκετεῦω.

## ΧΟΡΟΣ.

Ἐκάδῃ, σπουδῇ πρὸς σ' ἐλιάσθην,  
 τὰς δεσποσύνους σκηνὰς προλιποῦς',

86. "King has given Κασάνδραν from MSS.: so also *Cant. N.* and a various reading in *M.* The common reading is Κασάνδρας. But Euripides seems to assume in this play that Helenus was dead: [because in v. 79. Hecuba states that Polydorus was the sole surviving son. Schol. εἶπε δὲ ψυχὴν Ἑλένου, ἐπειδὴ τεθνηκὼς ἦν, Κασάνδραν δὲ, καὶ οὐ Κασάνδρας, ἐπειδὴ ζῶσα ἦν.] Yet there is no occasion to read καὶ for ἦ as in these MSS. and some others. For a verb plural is correct, whether two singular nouns are connected or separated [provided the action may be referred indifferently to either]. Alcist. 367. Κατῆλθον ἄν καὶ μ' οὐθ' ὁ Πλούτωνος κύων, Οὐθ' οὐπὶ κώπῃ ψυχοπομπὴς ἄν Χάρων Ἔσχον." Porson. See Matth. Gr. Gr. § 304. Obs. 3. Helenus was still living, according to Virg. *Æn.* iii. 294.

87. "κρίνωσ' Ald. and MSS. I have certainly not met with κρίνωσιν in any one." Porson.

88. βαλιὰν ἔλαφον, a dappled hind, or a fleet hind. Tibull. iv. 3, 11. Ipsa ego velocis quæram vestigia cervæ: the

epithet is applied to a stag also in Hippol. 218. where see Monk. In Alc. 595. the meaning of βαλιαὶ λύγες is clearly spotted.

89. "Brunck would reject ἀνάγκα. Perhaps ἀνάγκα, ἀνολκτως, were various readings. The whole passage would run smoothly thus: σπασθεῖσαν ἀνολκτως. Καὶ τόδε δεῖμά μοι ἦλθ' ὑπὲρ ἄκρας Τύμβου κορυφᾶς φάντασμ' Ἀχιλέως." Porson.

96. πέμψατε, for ἀποπ., avert this evil. See v. 72. omen levate, Virg. *Æn.* iii. 34.

97. ἐλιάσθην, I have bent my steps, I have withdrawn. On the primary meaning of λιάζομαι see v. 83. No idea of haste (as Buttmann remarks) is implied in the verb itself, which means nothing more than a departure from the proper place of stay or residence. Il. X. 12. σὺ δὲ δεῦρο λιάσθης, Schol. παρεξέκλινας, ἐξετραπῆς τῆς εὐθείας ὁδοῦ. Observe that the Coryphæus or leader of the chorus here speaks in her own name as the representative of the rest.

98. "δεσποσύνας Brunck." Porson. See the note on 147.



ἴν' ἐκληρώθην καὶ προσετάχθην  
 δούλη, πόλεως ἀπελαινομένα 100  
 τῆς Ἰλιάδος, λόγχης αἰχμῇ  
 δοριθήρατος πρὸς Ἀχαιῶν.  
 οὐδὲν παθέων ἀποκουφίζουσ',  
 ἀλλ' ἀγγελίας βάρος ἀραμένα  
 μέγα, σοί τε, γύναι, κήρυξ ἀχέων. 105  
 ἐν γὰρ Ἀχαιῶν πλήρει ξυνόδῳ  
 λέγεται δόξαι, σὴν παῖδ' Ἀχιλεῖ  
 σφάγιον δέσθαι· τύμβου δ' ἐπιβὰς  
 οἴσθ' ὅτε χρυσέοις ἐφάνη ξὺν ὄπλοις,  
 τὰς ποντοπόρους δ' ἔσχε σχεδίας, 110  
 λαίφη προτόνοις ἐπερειδομένας,  
 τάδε θωύσσων·

100. "The tragic poets neither avoid nor constantly use the Doric dialect in anapestic verses. Whenever therefore MSS. agree in the common form, I have retained it; where one or two have the Doric, I have restored it. I have here given ἀπελαινομένα from the Aldine edition, Ἑλλάδων 116. and ἀνάγκη 1277. from a Harleian MS." Porson.

102. "δορυθήρατος, Cant. H. N. a usual variation in such compounds." Porson. See v. 476.

103. Schol. οὐδὲν ἀπὸ τῶν παλέων, ὧν ἔχεις δηλονότι, κουφίζουσα, μᾶλλον δὲ μηνύματος φορτίον ἐπιφέρουσα.

109. "All MSS. and ancient editions agree in reading ὅτε. Canter was the first to conjecture ὅτι, which Musgrave approved, Brunck, Ammon, and Beck introduced into the text. But without good reason. For to remember both the fact itself and the time, is stronger than to remember the fact alone. Οἶσθα is here the same as μέμνησαι. In 239. when Hecuba asks, Οἶσθ' ἡνίκ' ἦλθες Ἰλίου κατάσκοπος; Ulysses at first answers, Οἶδα, and afterwards Μεμνήμεθα. Aristoph. Av. 1054. Μέμνησ' ὅτε τῆς στήλης κατε-

τίλας ἐσπέρας; Vesp. 353. Μέμνησαι δῆ9', ὅτ' ἐπὶ στρατιῇς κλέψας ποτὲ τοὺς ὀβελίσκους, Ἱεῖς σαντὸν κατὰ τοῦ τελίχους ταχέως, ὅτε Νάξος ἐάλω; Οἶδ', ἀλλὰ τί τοῦτ'; Sophocles has joined Οὐ μνημονεύεις ἡνίκα—χῶτ' αἰθῆς—Aj. 1273—1283. And lest any one should suppose that in the passage from the Vespæ ὅτ' is put for ὅτι, I remark, that the vowel in ὅτι never suffers elision in the comic writers: an observation which has been frequently made by Brunck on Aristophanes. Hom. Od. II. 424. \*Ἡ οὐκ οἶσθ' ὅτε δεῦρο πατήρ τεός ἵκετο φεύγων; In this phrase οἶδα, μέμνημαι, μνημονεύω are synonymous. Athen. iv. p. 241. E. ἀλλ' ἐγὼ μνημονεύω, ὅτε ὁ Κόρυδος ὀβολοῦ ἦν. Cic. Ep. ad Div. vii. 28. Memini cum mihi desipere videre. Brunck and Beck have edited ξὺν for σὺν, whenever the metre allowed, whom I have followed." Porson. "II. O. 18. \*Ἡ οὐ μέμνη, ὅτε τ' ἐκρέμω ὑψόθεν. This phrase probably arose from hence, that τοῦ χρόνου was understood: ἡ οὐ μέμνη τοῦ χρόνου, ὅτε." Matth. Gr. Gr. § 624.

111. "When the proper subject of a passive is to be represented as a part of a whole, and this whole is in the



ποιὶ δὲ, Δαναοὶ, τὸν ἐμὸν τύμβον  
 στέλλεσθ' ἀγέραστον ἀφέντες ;  
 πολλῆς δ' ἔριδος ξυνέπαισε κλύδων,  
 δόξα δ' ἐχώρει δίχ' ἀν' Ἑλλάνων  
 στρατὸν αἰχμητὴν, τοῖς μὲν διδόναι  
 τύμβῳ σφάγιον, τοῖς δ' οὐχὶ δοκοῦν.  
 ἦν δὲ τὸ μὲν σὸν σπεύδων ἀγαθὸν  
 τῆς μαντιπόλου βάκχης ἀνέχων

115

120

genitive, e. g. τὸ τραῦμά μου ἐπιδεῖται, the whole is considered as the subject, and the part put in the accusative, with the passive: (ἐγὼ) ἐπιδέομαι τὸ τραῦμα, Xen. Cyr. v. 2, 32. Soph. Aj. 1178. γένους ἀπαντος ῥίζαν ἐξημνημένος. Eur. Hec. 111. τὰς ποντοπόρους τ' ἔσχε σχεδίας, Λαίφη προτόνοισ ἐπηρειδομένας, for ὦν τὰ λαίφη ἐπηρειδεῖται προτόνοισ: (which had their sails stretched tight, or kept firm, by the ropes, i. e. on the point of sailing:) 898. ἀπὸ δὲ στεφάναν κέκαρσαι Πύργων, for στεφάνην πύργων σὼν ἀποκέκαρται. Aristoph. N. 24. Εἴθ' ἐξεκόπην πρότερον τὸν ὀφθαλμὸν λίθῳ. In these cases it is usual to supply κατὰ. Similarly Aristoph. N. 241. τὰ χρήματ' ἐνεχυράζομαι, for τὰ χρήματά μου ἐνεχυράζεται. Matth. Gr. Gr. § 424, 3.

113. Compare Ovid, Met. xiii. 445. Immemoresque mei disceditis, inquit, Achivi? Obrutaeque est mecum virtutis gratia nostrae? Ne facite: utque meum non sit sine honore sepulchrum, Placet Achilleos mactata Polyxena manes.

114. στέλλεσθε, whither are ye going? Schol. πορεύεσθε. τὸ στέλλω σημαίνει δ'· στέλλω τὸ κοσμῶ, ἀφ' οὗ καὶ στολὴ· στέλλω τὸ πέμπω, ἀφ' οὗ καὶ ἀποστολή· στέλλω τὸ πλέω, ἀφ' οὗ καὶ στόλος, ὁ πολλῶν ἀπόπλους νεῶν· στέλλω καὶ τὸ κρύπτω, ἀφ' οὗ καὶ τὸ περιστείλαντες, ἀντὶ τοῦ κατὰ γῆν (γῆς) κρύψαντες, ἡγουν δάψαντες. The primary sense is to equip: mid. and pass. to be equipped for a journey, hence, to set out.

ἀγέραστον: Il. A. 118. ὕφρα μὴ οἶος Ἀργείων ἀγέραστος ἔω.

115. " συνέπεσε Ald. against the

metre: συνέπεσε King, against the sense: συνέπαισε is the conjecture of Musgrave. Aesch. Prom. 885. Θολεροὶ δὲ λόγοι παίουσ' εἰκὴ Στυγνῆς πρὸς κύμασιν ἄτης. Schol. τεταραγμένοι δὲ λόγοι, ὡς ἔτυχε, προσπαίουσι τῷ τῶν κακῶν κλύδων." Porson. In Rhcs. 82. the readings ἔπεσον and ἔπαισον are confused. Cf. Eur. Med. 363. ἀπορον κλυδῶνα κακῶν.

116. Virg. Aen. ii. 39. Scinditur incertum studia in contraria vulgus.

117. τοῖς μὲν—τοῖς δ' οὐχὶ δοκοῦν, it appearing right to some, and not to others. Cf. 504. Δόξαν and δεδογμένον are also used thus absolutely. Thuc. i. 125. Τὸ πλῆθος ἐψηφίσαντο πολεμεῖν. Δεδογμένον δὲ αὐτοῖς, εὐθὺς μὲν ἀδύνατα ἦν ἐπιχειρεῖν ἀπαρσκευόσι οὖσιν: v. 65. ὁ δὲ, εἴτε καὶ διὰ τὸ ἐπιβόημα, εἴτε καὶ αὐτῷ ἄλλο τι ἢ κατὰ τὸ αὐτὸ δόξαν ἐξαίφνης, πάλιν τὸ στράτευμα—ἀπῆγε. Other participles similarly used are ἐξὺν, ἐνδὺν, παρὸν, δέον, ἐνδεχόμενον, μετὸν, παρέχον, χρεῶν, προσήκον, τυχόν, &c. See Matth. Gr. Gr. § 564.

119. σπεύδων, pressing on, advocating your interests. See p. xx. v. 1157. 1183. Med. 759.

120. " Soph. Aj. 210. cited by Musgrave: Παῖ τοῦ Φρυγίου σὺ Τελεύταντος, Λέγ', ἐπεὶ σὲ λέχος δουριάλωτον Στέρξας ἀνέχει Δούριος Ἀίας." Porson. Ἀνέχων, upholding. Schol. τιμῶν τὴν κοίτην, τῆς Κασάνδρας, τῆς περὶ τὰ μαντεῖα πολούσης: (see v. 671.) Eur. Alc. 315. Τοῖτους ἀνάσχου δεσπότης ἐμῶν δόμων. Od. T. 111. ὅς τε Δεουδῆς Ἀνδράσιν ἐν πολλοῖσι καὶ ἰφθμοῖσιν ἀνάσσω, Εὐδικίας ἀνέχῃσι, Schol. ἔνω

λέκτρ' Ἀγαμέμνων  
 τὼ Θησείδα δ', ὅζω Ἀθηνῶν,  
 δισσῶν μύθων ῥήτορες ἦσαν·  
 γνώμη δὲ μιᾷ συνεχωρείτην,  
 τὸν Ἀχιλλεῖον τύμβον στεφανοῦν  
 αἵματι χλωρῷ· τὰ δὲ Κασάνδρας  
 λέκτρ' οὐκ ἐφάτην τῆς Ἀχιλείας  
 πρόσθεν δῆσειν ποτὲ λόγχης.  
 σπουδαὶ δὲ λόγων κατατεινομένων  
 ἦσαν ἴσαι πῶς, πρὶν ὁ ποικιλόφρων,  
 κόπισ, ἡδυλόγος, δημοχαριστῆς,  
 Λαερτιάδης πείθει στρατιὰν,  
 μὴ τὸν ἄριστον Δαναῶν πάντων,  
 δούλων σφαγίων οὔνεκ', ἀπωθεῖν,

125

130

ἔχει, αὔξει. Pind. Pyth. ii. 88. χρῆ δὲ πρὸς θεὸν οὐκ ἐρίζειν, ὃς ἀνέχει ποτὲ μὲν τὰ κείνων, τότε αὐθ' ἑτέροις ἔδωκεν μέγα κῦδος.

122. Τὼ Θησείδα, Acamas and Demophoon.

ὅζω Ἀθ. Il. B. 540. Ποδάρκης, ὅζος Ἀργος. Pers. Sat. iii. 27. an deceit pulmonem rumpere ventis, Stemmata quod Tusco ramum, millesime, ducis? Cf. 20.

123. δισσῶν μ., i. e. as Hermann explains it, they differed as to the victim, whether it should be Polyxena, or another captive.

127. οὐ φημι corresponds to the Lat. nego, in which the denial refers to the verb depending on it: they declared that they would never give the preference, &c.

130. ἴσαι πῶς, in a manner equal, about equal.

131. "The word κόπισ for an orator is cited by Musgr. from Lycophr. 763. 1464. Schol. Ven. Il. B. 199. ἀλλὰ καὶ οἱ θρασεῖς κολακευόμενοι πτεροῦνται, μᾶλλον δὲ πληγαῖς ὑπέκουσιν. πῶς οὖν δῆμῳ χαρίζεται ὁ Ὀδυσσεὺς κατὰ τοὺς τραγικοὺς; where a most excel-

lent MS., lent to me by Charles Townley, reads erroneously ἐπαίρονται for πτεροῦνται, but correctly δημοχαριστῆς for δῆμῳ χαρίζεται." Porson. Schol. κόπισ, ὁ λάλος, σύντομος, καὶ ὁξὺς τῷ λόγῳ: Potter renders it, a wily sophister.

133. Δαναῶν, properly the people of Argos: an anachronism here; for the Greeks were not called by one name till some time after the Trojan war: πολλῶ γὰρ ὕστερος (sc. Ὀμηρος) ἔτι καὶ τῶν Τρωϊκῶν γενόμενος, οὐδαμοῦ ἐξυμνώντας ὠνόμασεν. Thuc. i. 3. Cf. Mitford's Hist. Gr. Ch. I. § ii. p. 32.

134. δούλων σφαγίων for δουλίων. Thus servus in Latin. Horace, Ep. i. 19, 19. O imitantes, servum pecus! Od. i. 4, 6. Jam te premet Nox, fabulae Manes. Eur. Orest. 1169. Δούλον παρασχὼν θάνατον: Ion. 1173. οἰκέτην βίον. Soph. Ant. 1169. τύραννον σχῆμα: Hec. 117. Στρατὸν αἰχμητῆρα: 422. γέροντα πόσιν: 909. ναῦταν ὕμιλον: 1234. γυναῖκας δούλης. Il. Ω. 58. Ἐκτωρ μὲν θνητὸς τε, γυναῖκά τε θῆσατο μαζόν. Hesiod. Erg. 191. μᾶλλον δὲ κακῶν βεκτῆρα καὶ ὕβριν Ἀνέρα τιμήσουσιν. See Matth. Gr. Gr. § 429.



μηδέ τιν' εἰπεῖν παρὰ Περσεφόνῃ 135  
 στάντα φθιμένων, ὥς ἀχάριστοι  
 Δαναοὶ Δαναοῖς τοῖς οἰχομένοις  
 ὑπὲρ Ἑλλήνων

Τροίας πεδίων ἀπέβησαν.  
 ἦξει δ' Ὀδυσσεὺς ὅσον οὐκ ἦδη, 140  
 πῶλον ἀφέλξων σῶν ἀπὸ μαστῶν,  
 ἔκ τε γεραιᾶς χερὸς ὀρμήσων.  
 ἀλλ' ἴθι ναοὺς, ἴθι πρὸς βωμοὺς,  
 ἶζ' Ἀγαμέμνονος ἱκέτις γονάτων.  
 κήρυσσε θεοὺς, τοὺς τ' Οὐρανίδας, 145  
 τοὺς δ' ὑπὸ γαίας· ἡ γάρ σε λιταῖ

135. "Dictum est ac si præcessisset: μή τὸν ἄρ. Δ. π. ἄτιμον seu ἀγέραστον ἔῃν, μηδὲ (ἔῃν) τιν' εἰπεῖν. Nam πείθει στρατιὰν, μή τιν' εἰπεῖν non cohærent." Matth.

137. Τοῖς οἰχ., the departed, i. e. those who died.

138. Ἑλλήνων. But in v. 116. Ἑλλάδων: an inconsistency, of which, as Scholel. remarks, it is not probable that Euripides was guilty in the same system, and therefore it is strange that Porson should have left it. See 100. and cf. Phœn. 62.

140. ὅσον οὐκ ἦδη, soon, almost immediately. Xen. Ἑλλ. vi. 2, 9. Ἐνόμιζεν ὅσον οὐκ ἦδη ἔχειν τὴν πόλιν. Livy, iv. 2. quum hostes tantum non arcessierint. Terence, Phorm. I. ii. 18. modo non montes auri pollicens.

141. πῶλον, Schol. τὴν παῖδα λέγει μεταφορικῶς. See Phœn. 561. Monk's note on Eur. Hipp. 548. Horace, Sat. i. 3, 44. strabonem Appellat pæ-tum pater, et pullum, male parvus Si cui filius est. In vv. 205. 524. the word μόσχος is applied to Polyxena.

μαστῶν. "Aldus and several MSS. μαζῶν. Brunck has given μαστῶν from his MSS., thus establishing the rule of Thomas Magister. [Μαστὸς, ἐπὶ γυναικός· Εὐριπίδης ἐν Ἑκάδῃ· (428.) Ὡστέρνα, μαστοὶ δ', οἱ μ' ἐθρέψαθ' ἡδέως.

μαζὸς δ' ἐπὶ ἀνδρός.] This is the plain reading of the MSS. G. M. R. and the Codex Vitebergensis, collated by Zeunius, which contains the Hecuba down to 274=278. of this ed. In an Epigram, where Brunck after others has edited μαζὸν, Anal. iii. 73. Suidas, v. Κόρυμβοι has, Ἡ μαστὸν νεαρῆς ὄρθιον ἡλικίης." Porson.

142. ὀρμήσων, to hurry her away. Schol. παρακινήσων, ἀφαιρεσόμενος.

143. "When a preposition should stand twice with two different nouns, it is often put only once by the poets, and that too with the second noun. Od. M. 27. ἡ ἄλδς ἡ ἐπὶ γῆς. Soph. Œd. T. 733. σχιστὴ δ' ὁδὸς Ἐς ταῦτ' Δελφῶν κατὰ Δαυλίας ἄγει. Eur. Ph. 291. μαντεῖα σεμνὰ, Λοξίου τ' ἐπ' ἐσχάρας. Matth. Gr. Gr. § 595. Hor. Od. iii. 25. Quæ nemora, aut quos agor in specus.

145. κήρυσσε, invoke, i. e. with a voice loud as a herald's, ἐπικαλοῦ, Schol. Æsch. Cho. 118. κηρύξας ἐμοὶ τοὺς γῆς ἔνερθε δαίμονας κλύειν ἐμὰς Εὐχάς.

146. "γαίαν edd. and MSS. against the metre. Hippol. 197. Κοῦκ ἀπόδειξιν τῶν ὑπὸ γαίας. There also Brunck's membranae have γαίαν. For ὑπὸ γαίαν Aug. I. ὑπογαίους." Porson.



διακωλύσουσ' ὀρφανὸν εἶναι  
 παιδὸς μελέας, ἣ δει σ' ἐπιδεῖν  
 τύμβου προπετῇ, φοινισσομένην  
 αἵματι παρθένον ἐκ χρυσοφόρου  
 δειρῆς νασμῶ μελαναυγῇ.

150

Εκ. οἱ γὰρ μελέα, τί ποτ' ἀπύσω ;  
 ποίαν ἀχώ ; ποῖον ὀδυρμόν ;  
 δειλαία δειλαίου γήρως,  
 δουλείας τὰς οὐ τλατᾶς,  
 τὰς οὐ φερτᾶς. ὦ μοί μοι.  
 τίς ἀμύνει μοι ; ποία γέννα,  
 ποία δὲ πόλις ;

155

147. "ὀρφανὸν, Ald. and several MSS. But ὀρφανὸν, C. Lib. P. and the Scholiast, who compares, but not aptly, ἀργὸς in the fem.: of which no other form appears in Attic writers. See Kuster on Aristoph. N. 53. More parallel are στερρός, 300. γενναῖος, 596." Porson. See the note on 888. Hesychius: ὀρφανός, ὁ γονέων ἐστερημένος καὶ τέκνων. Plato de LL. v. p. 244. ὀρφανὸς παίδων καὶ ἐταίρων, *bereft*.

149. τύμβου. Hermann notices a various reading τύμβω, which he adopts, because Polyxena was not to be sacrificed before the tomb, but ἐπ' ἄκρου χώματος: v. 522.

150. "It was customary among the ancients for virgins to wear a profusion of gold. Homer, II. B. 872. "Ὅς καὶ χρυσὸν ἔχων πόλεμόνδ' ἔιν, ἥτε κούρη. Aristoph. Av. 671. "Ὅσον δ' ἔχει τὸν χρυσὸν, ὥσπερ παρθένος. But the passage most to our purpose is in Lycophron, Athen. xiii. p. 564. B. οὔτε παιδὸς ἄρρενος, οὔτε παρθένων τῶν χρυσοφόρων, οὔτε γυναικῶν βαθυκόλπων καλὴν τὸ πρόσωπον. For the latter reference I am indebted to Gilbert Wakefield's Diatr. Extemp. in Hec. p. 14." Porson.

152. ἀπύσω. The first syllable of this verb is long; it being the Doric form of the Homeric word ἡπύω. The penultima of ἀπύω and ἡπύω is short, not common, as Blomf. states in Gloss. on Æsch. Prom. 613. who confirms his assertion by this instance in the Hecuba, and Eur. Suppl. 810. The present one, however, relates only to the future, which is long according to the general rule of prosody, that *ισω* and *υσω* are long from verbs in *ω* pure: (thus τίω, τίσω, φῶ, φῶσω:) and that from the Supplices to the aor. ἀπύσατε, which of course follows the quantity of the fut. Maltby therefore is right in marking it *ἀπῶ*.

154. Schol. δειλαία εἰμι ἔνεκα τοῦ ἀθλίου γήρως. See v. 202.

155. "Hesychius: τὰς οὐ τλατᾶς. τῆς οὐχ ὑπομονητῆς. τὰς οὐ φερτᾶς. τῆς οὐ φορητῆς." Porson.

157. "Musgr. has edited ἀμύνη: ἀμύνη MSS. and those not few in number, but ἀμύνει Aldus and others. As the second syllable of γέννα in every other place, if I am not mistaken, is short, why should it be long here? Read therefore γενεὰ, and γένν' in 189. with King." Porson. ποία γέννα, Schol. ποῖον τέκνον. See v. 189.

φροῦδος πρέσβυς, φροῦδοι παῖδες.

ποίαν, ἢ ταύταν, ἢ κείναν,

160

στείχω ; ποῖ δ' ἦσω ; ποῦ τις θεῶν,

ἢ δαίμων ἔστ' ἐπαρωγός ;

ὦ κάκ' ἐνεγκοῦσαι Τρωάδες,

ὦ κάκ' ἐνεγκοῦσαι πήματ', ἀπ-

ωλέσατ', ὠλέσατ'. οὐκέτι μοι

165

βίος ἀγαστὸς ἐν φάει.

ὦ τλάμων, ἄγησαί μοι,

ποῦς, ἄγησαι τῇ γραίᾳ

πρὸς τάνδ' αὐλάν. ὦ τέκνον, ὦ παῖ

δυστανοτάτας ματέρος, ἔξελθ',

170

ἔξελθ' οἴκων· αἶε ματέρος·

αὐδὰν, ὦ τέκνον, ὡς εἰδῆς,

159. φροῦδος, vanished, gone. For προῦδος, i. e. πρό-οδος, fr. πρὸ ὁδοῦ. So φροίμιον for προίμιον, i. e. προοίμιον, 179. The verb εἶμι is often omitted with this adj.: see 335. So with ἐτοῖμος, and ἄγιος, 309.

161. "For ποῦ, Reiske and Musgr. have conjectured πόδα, punctuating thus: ποῖ δ' ἦσω πόδα; τίς θεῶν, which Brunck has adopted. But Dionysius of Halicarnassus, de Struct. Orat. T. ii. p. 29, 8. ed. Hudson., makes the following remark: Σπονδαῖος ἀζῖωμα ἔχει μέγα καὶ σεμνότητα πολλήν. παράδειγμα δὲ αὐτοῦ τόδε, Ποίαν δὴθ' ὀρμάσω, ταύταν ἢ κείναν, κείναν ἢ ταύταν. Where Upton appositely compares this passage and 1043. If therefore Dionysius alluded to this place, perhaps he read, Ποίαν, ἢ ταύταν, ἢ κείναν, Στείχω: ποίαν δὴΘΟΡΜΑΣΩ; Ποῦ (μοι) τις θεῶν, \*Ἡ δαίμων ἔστιν ἀρωγός; But however this may be, erase the words κείναν ἢ ταύταν, which originate in a various reading." Porson. "Ὀρμάσω, which Dionys. Halic. has for ἦσω, is merely a gloss, as is evident from the explanation of the Scholiast: "Ἦσω ὀρμήσω. ἦμι τὸ ὀρμῶ κ. τ. λ. Perhaps

we should read ποῖ δ' ἦσω. By a similar change, Suidas, v. Ἀηδῶν gives ἄσει for ἦσει in Soph. Aj. 629." Erfurdt. With ἦσω supply the accus. ἐμαντόν.

162. "ἢ δαιμόνων ἐπαρωγός, Ald. and MSS. generally.- That which is edited is contained in a MS. of King's; Brunck has edited from conjecture ἢ τίς δ. ἐπ. Musgrave prefers, ἢ δαίμων νῶν ἔτ' ἀρωγός; In Cant. ἢ δαιμόνων ἐπαρωγός: but ἔστ' ἀρωγός from the correction of the same transcriber; whence you may also get ἔστιν ἀρωγός; in N. ἔσται is added." Porson.

163. ἐνεγκοῦσαι, bearing, i. e. communicating. Phoen. 1079. ὦ φίλτατ', ἦπου ξυμφορὰν ἦκεις φέρων; Cic. Off. I. 43. si ei subito sit allatum periculum discrimenque patriæ.

166. ἐν φάει, in the realms above: see v. 415. opposed to ἐν σκοτῶ, ἐν Αἰδου.

169. "Aristoph. Nub. 1164. ὦ τέκνον, ὦ παῖ, παῖ, ἔξελθ' οἴκων, αἶε σοῦ πατρός. Schol. MS. in Bibl. Publ. Cant. Nn. 3. 15. ἐνταῦθα παίζει τὸν Εὐριπίδην· τοῦτο γὰρ ἐκείνου ἀπὸ τοῦ τῆς Ἐικάσης δράματος." Porson.

172. "Ἰδῆς Ald. εἰδῆς the editions of King, Musgr., Brunck, Beck, with

οἶαν, οἶαν  
αἶω φάμαν περὶ σᾶς ψυχᾶς.

ΠΟΛΥΞΕΝΗ.

ιώ. μᾶτερ, μᾶτερ, τί βοᾶς ; τί νέον 175  
καρύξας' οἴκων μ', ὥστ' ὄρνιν,  
δάμβει τῶδ' ἐξέπταξας ;

Εκ. ὦ μοι, τέκνον.

Πολ. τί με δυσφημεῖς ; φροίμιά μοι κακά.

Εκ. αἶ, αἶ, σᾶς ψυχᾶς. 180

Πολ. ἐξαύδα, μὴ κρύψῃς δαρόν.

δειμαίνω, δειμαίνω, μᾶτερ.

τί ποτ' ἀναστένεις ;

Εκ. ὦ τέκνον, τέκνον

μελέας ματρός.

185.

Πολ. τί τόδ' ἀγγέλλεις ;

Εκ. σφάξαι σ' Ἀργείων κοινὰ

ξυντείνει πρὸς τύμβον γνώμα

Πηλείδα, γέννα.

Πολ. οἱ μοι, μᾶτερ, πῶς φθέγγει

190

a wrong accent." Porson. Εἶδης from εἶδω, *video* ; εἰδῆς from εἰδέω, *scio*.

177. ἐξέπταξας, *have you frightened me out, scared me*. Schol. πετασθῆναι ἐποίησας, so that it would appear to be peculiarly appropriate to birds: thus in Soph. Aj. 171. πτηνῶν ἀγέλαι—σιγῇ πτήξειαν ἄφωνοι. Herc. F. 974. ἄλλος δὲ βωμόν, ὄρνις ὡς, ἐπηγ' ὕπο. Cycl. 407. ἄλλοι δ' ὕπας ὄρνιθες ἐν μυχοῖς πέτρας Πτήξαντες εἶχον. Πτήσσω is generally a verb neuter, to crouch, hang down the wings ; it occurs actively in a suspicious passage of Homer, Il. Ξ. 40. ὁ δὲ ξύμβλητο γεραιὸς Νέστωρ, πτῆξε δὲ θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν: another reading is πῆξε.

179. Eur. Tro. 707. τί δ' ἔστιν ; ὥς μοι φροίμων ἄρχει κακῶν.

180. " ψυχᾶς περί many MSS. from 174. or 195." Porson.

181. In prohibitions with μὴ, the conj. aor. and the imper. pres. are used. Hom. Il. A. 363. ἐξαύδα, μὴ κεῖθε νόφ, ἵνα εἴδομεν ἄμφω.

186. τί τόδ' ἀγγέλλεις ; not, *why do you announce this?* but *what is this that you announce?* Cf. 499.

187. 188. 190. " Ald. κοινᾷ γνώμα. The other reading is in lib. P. and others. Mosq. 4. φθέγγεις." Porson. Translate thus: *the common decision of the Greeks tends unanimously [literally, stretches together, pulls the same way] to sacrifice you, my child, at the tomb of Achilles*. This use of γέννα, however, is very harsh and uncommon.

190. φθέγγει, Att. for φθέγγη : πῶς



ἀμέγαρτα κακῶν ;

μάνυσόν μοι, μάνυσόν μοι, μάτερ.

Εκ. αὐδῶ, παῖ, δυσφήμους φάμας·

ἀγγέλλουσ' Ἀργείων δόξαι

ψήφῳ τᾶς σᾶς περί μοι ψυχᾶς.

195

Πολ. ὦ δεινὰ παθοῦς, ὦ παντλάμων,

ὦ δυστάνου μάτερ βιοτᾶς,

οἶαν, οἶαν αὖ σοι λώσαν

ἐχθίσταν ἀρρήταν τ'

ὦρσέν τις δαίμων ;

200

οὐκέτι σοὶ παῖς ἄδ'· οὐκέτι δὴ

γῆρα δειλαία δειλαίῳ

ξυνδουλεύσω.

φθ. is used elliptically for πῶς ἐστὶν ὅτι, *how is it that you utter such cruel woes?* See v. 186.

191. "Instead of the adjectives being considered, as in other languages, as epithets of the substantives, and put in the same case with them, in Greek the substantive is often considered as the whole, and the adjective as the part; and then the substantive is put in the genitive. The adjective has the gender of the substantive. The cases are very common in which the substantive is put with the adjective in the plural. Æsch. Suppl. 310. ταῦτα τῶν παλλαγμάτων. Soph. Œd. T. 18. οἱ δέ τ' ἥθῶν λεκτοὶ for λεκτοὶ ἥθῃοι. Aristoph. Pl. 490. οἱ χρηστοὶ τῶν ἀνθρώπων." Matth. Gr. Gr. § 442, 1. Soph. Ant. 1265. ὦ μοι ξυῶν ἄνολθα βουλευμάτων.

ἀμέγαρτα. "Μεγαίρω is formed immediately from μέγας, in the precise sense of μέγα ποιοῦμαι, or δεινὸν ποιοῦμαι, *I look on it as something great, it appears to me great, too great, too much.* And thus we have at once joined with it the idea of annoyance, and of envy, which then becomes the prevailing meaning. For the adj. ἀμέγαρτος, we deduce, therefore, from the common meaning of

μεγαίρω, the sense of *not an object for envy, unenvied.* Hence its acknowledged meaning in many of the passages of the old poets is, *unfortunate, wretched, mournful.* In Eur. Hec. 191. the Schol. explains ἀμέγαρτα κακῶν, not by ἄφθονα, *great, endless*, but by ἄφθόνητα, *διὰ τὸ εἶναι λίαν κακὰ τοῖς γὰρ τοιοῦτοῖς οὐδεὶς φθονεῖ.*" Butmann's Lexil. ἀμέγαρτα Schol. ἄφθόνητα, οἷς οὐκ ἂν τις φθονήσῃε· λέγονται καὶ ἀμέγαρτα τὰ μεγάλα.

195. The pronouns μοι and σοι are often elegantly and emphatically redundant: here μοι may be rendered, *ah me!* cf. 668. In 965. by *I pray*: ὁπάοντας δέ μοι Χωρὶς κέλευσον τῶνδ' ἀποστήναι δόμων. Thus Horace, Epist. I. 3, 15. Quid mihi Celsus agit? *pray, what is Celsus doing?* Hom. Il. E. 249. ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτω θῶνε διὰ προμάχων, μήπως φίλον ἦτορ ὀλέσσης. Otherwise μοι may depend on ἀγγέλλουσι.

196. "παντλάμων Ald. and many MSS. The correction is due to Brunck, and thus Mosq. I. and G. by the first hand." Porson.

201. παῖς ἄδ', i. e. ἐγὼ, *δεικτικῶς.* See v. 53.

σκύμνον γάρ μ' ὥστ' οὐρειθρέπταν,  
 μόσχον δειλαία δειλαίαν

205

εἰσόψει χειρὸς ἀναρπαστὰν  
 σᾶς ἄπο, λαιμότομόν τ' Ἀῖδα  
 γὰς ὑποπεμπομένην σκότον,  
 ἔνθα νεκρῶν μέτα

ἀ τάλαινα κείσομαι.

210

σὲ μὲν, ὦ μάτερ δύστανε βίου,  
 κλάω πανοδύρτοις θρήνοις·  
 τὸν ἐμὸν δὲ βίον, λῶξαν, λύμαν τ',  
 οὐ μετακλάομαι. ἀλλὰ θανεῖν μοι

204. "I had left an error apparently trifling, but in fact of great importance, οὐρειθρέπταν. The true reading οὐρειθρέπταν is in the MS. N. In Aristoph. Av. 277. τίς ποτ' ἔσθ' ὁ μουσόμεντις ἄτοπος ὕρνις ὀρεισάτης; What Brunck has edited, ὀρεισάτης, is in the Ravenna MS., but is contrary to analogy. Perhaps we should read ἄρ', and consider ὕρνις as a gloss, and put a comma after ἄτοπος. Thus below, 336. ὕρνιν has crept in by mistake: Πρὸς μὲν οὖν τὸν ὕρνιν ἡμῖν ἐστὶν ὕστερος λόγος. For since ὕρνις invariably lengthens the final syllable in Aristophanes, we must read with the help of Suidas, ἀλλὰ πρὸς τοῦτον μὲν ἡμῖν ἐστὶν ὕστερος λόγος." Porson. Cf. Eur. Or. 1502. "Ἀθυσσοὶ δ' οἷά νιν δραμόντε Βάκχαι Σκύμνον ἐν χερσὶν ὀρεῖαν Ξυήρπασαν. "Ego, quanquam et ὀρεισάτης et ὀρεισάτης dictum est, tamen neque οὐρεισάτης neque ullum simile nomen formatum a Græcis esse credo." Herm.

205. μόσχον, thy tender offspring, used metaphorically, as in v. 524. πῶλος, in v. 141. Horace, Od. ii. 5, 6. Circa virentes est animus tuæ Campos juvenæ: 8, 21. Te suis matres metuunt juvenæ.

206. "εἰσόψει Ald. and in 211. σᾶς, ἀπολαιμότομόν τ'. Brunck from his MS. has given σᾶς ἄπο, λαιμότόμητόν τ', which I fear cannot be admitted as a Greek word, and is evidently made

out of two readings, λαιμότομον and λαιμότμητον, by a transcriber who was in doubt which to take." Porson. But the verb λαιμοτομέω occurs in Apoll. Rh. ii. 840. Schöl. λαιμοτόμος, ὁ κόπτων τὸν λαιμόν, λαιμότομος δὲ, ὁ τμηθεὶς τὸν λαιμόν.

208. "σκότω King, and some MSS." Porson. The construction is: πεμπομένην ὑπὸ γῆς (ἐς) σκότον Ἀῖδα. The dat. is not indefensible: Eur. Iph. T. 159. ὅς τὸν Μόνον με κασίγνητον συλᾶς, Ἀῖδα πέμψας.

211. "Three MSS., to which add M. as a various reading, and N. in the text, have δυστάνου βίου, whence we may deduce δύστανε βίου. Some also have καὶ σ', ὦ μάτερ, others, σὲ μὲν, ὦ μάτερ. But Aldus and almost all MSS. discard ὦ. I have edited Σὲ μὲν, ὦ μάτερ δύστανε βίου. In the next line θρήνοις πανοδύρτοις would be more elegant." Porson. Δύστανε (ἐνεκα) βίου, with regard to. Virg. Æn. iv. 529. Infelix animi: see v. 154.

212. Similar are the words of Polyxena in Ovid, Met. xiii. 462. Mater obest: minuitque necis mihi gaudia: quamvis Non mea mors illi, verum sua vita gemenda est.

214. Schæfer prefers κατακλάομαι, a compound of frequent occurrence in Euripides. The force of the received reading, μετακλάομαι, is that of sorrow for the change in circumstances; or



ξυντυχία κρείσσων ἐκύρησεν.

215

Χο. καὶ μὴν Ὀδυσσεὺς ἔρχεται σπουδῇ ποδὸς,  
Ἐκάβη, νέον τι πρὸς σέ σημανῶν ἔπος.

ΟΔΥΣΣΕΥΣ.

γύναι, δοκῶ μεν σ' εἰδέναι γνώμην στρατοῦ,  
ψῆφόν τε τὴν κρανθείσαν· ἀλλ' ὅμως φράσω.

ἔδοξ' Ἀχαιοῖς παῖδα σὴν Πολυξένην 220

σφάξαι πρὸς ὀρθὸν χῶμ' Ἀχιλλείου τάφου.

ἡμᾶς δὲ πομποὺς καὶ κομιστῆρας κόρης

τάσσουσιν εἶναι· θύματος δ' ἐπιστάτης

ιερεὺς τ' ἐπέστη τοῦδε παῖς Ἀχιλλέως.

οἴσθ' οὖν ὃ δρᾶσον; μήτ' ἀποσπασθῆς βία, 225

regret for her present lot compared with the former.

Θάνεῖν for τὸ θανεῖν. Thus Soph. Ant. 1173. Τεθναῖσιν· οἱ δὲ ζῶντες αἵτιοι θανεῖν, i. e. τοῦ θ. : on the contrary death has befallen me as a better lot. Compare Soph. Antig. 463. Ὅστις γὰρ ἐν πολλοῖσιν, ὥς ἐγώ, κακοῖς Ζῆ, πῶς ὅδ' οὐχὶ κατθανὼν κέρδος φέρει;

215. "That this system may have a legitimate ending, Musgrave corrects, ξυντυχία κρείσσον' ἔκυρσε. But why so much respect should be paid to an illegitimate system, I know not. If any alteration is necessary, I would read ξυντυχία κρείσσονι κύρσει, which receives no little support from the reading μετακλαύσομαι in the preceding line of the MS. L. Some MSS. have ἐκήρυσσεν. Eustathius quotes the line as edited, Il. Ω. p. 1363, 57=1502, 2." Porson.

216. Καὶ μὴν. These particles are of constant occurrence in announcing the entrance of a new character: particularly in connection with the remarks of the preceding speaker: and are usually put in the mouth of the chorus. See 659. Orest. 342. 450. Soph. Ant. 526. 1181. 1257.

219. "κοαθείσαν Schol. absurdly:

κυρωθείσαν Mosq. 1. which, without the article, would not be amiss." Porson. The student will notice the difference in the quantity of κύρῳ, κύρω, and κύρῳ. Schæfer considers κυρωθείσαν merely as a gloss; observing that ψῆφος κυρωθείσα is an expression suited to orators and prose writers, but not to the tragedians.

221. πρὸς includes the idea of motion. To sacrifice her (by going) to the mound, i. e. at the mound: χῶμα τάφου, is the sepulchral mound, which marked the burying place of kings and heroes.

225. "δράσεις Ald. and most of the MSS. : but the Lib. P. and the Codex Viteberg. of Reiske have δρᾶσσαν, a slight error for δρᾶσον, a reading supported by Gregorius p. 8., and the Scholiast, whose words are these: Οἱ Ἀττικοὶ χρῶνται τοῖς προστακτικοῖς ἀντὶ ὀριστικῶν. Μένανδρος· Οἴσθ' ὅ, τι ποιήσων, ἀντὶ τοῦ ὅ, τι ποιήσεις. τὸν αὐτὸν τρόπον καὶ Εὐριπίδης, οἴσθ' οὖν ὅ δρᾶσων, ἀντὶ τοῦ δράσεις ἐξηνεγκεν. The MS. E. at first had δράσεις; then δρᾶσων by the same hand, an error for δρᾶσον, as is evident from the marginal Scholion, in which passages are cited from Menander and Aristophanes.



μήτ' εἰς χερῶν ἄμιλλαν ἐξέλθης ἐμοί·  
γίγνωσκε δ' ἀλκὴν, καὶ παρουσίαν κακῶν  
τῶν σῶν. σοφόν τοι καὶν κακοῖς, ἃ δεῖ, φρονεῖν.

Εκ. αἰ, αἰ· παρέστηχ', ὥς ἔοικ', ἀγὼν μέγας,  
πλήρης στεναγμῶν, οὐδὲ δακρυῶν κενός. 230  
καγὼ γὰρ οὐκ ἔθνησκον, οὐ μ' ἐχρῆν θανεῖν·  
οὐδ' ὠλεσέν με Ζεὺς, τρέφει δ', ὅπως ὁρῶ  
κακῶν κάκ' ἄλλα μείζον' ἢ τάλαιν' ἐγώ.  
εἰ δ' ἔστι τοῖς δούλοισι, τοὺς ἐλευθέρους  
μὴ λυπρὰ, μηδὲ καρδίας δηκτῆρια 235

Δράσων is in Aug. 3. as a various reading. In B. this note occurs, *τινὲς γράφουσι δράσων.* Porson. "The imperative is used not unfrequently by the Attic poets, in a dependent proposition after οἶσθ' ὅ. Soph. *Ced. T. 543.* οἶσθ' ὥς ποιήσον; knowest thou what thou must do? Eur. *Heracl. 452.* ἀλλ' οἶσθ' ὅ μοι σύμπραξον; Thus also in the third person, Eur. *Iph. T. 1211.* οἶσθα νῦν ἃ μοι γενέσθω; The fut. is found, Eur. *Med. 600.* *Cycl. 131.* The imper. here cannot be rendered by any other tense or mood; for the future does not properly contain the sense of *must.* The phrase seems to have arisen from a transposition, for ποιήσον, οἶσθ' ὅ; γενέσθω μοι, οἶσθ' ὅ; as *Plaut. Rud. iii. 5, 18.* Tange, sed scin' quomodo?" *Matth. Gr. Gr. § 511, 4.*

μήτ' ἀποσπ. β. Schol. ὅρα ἵνα μὴ ἀφαιρεθῆς τὴν κόρην βία, μήτε ἔξω τοῦ πρέποντος εἰς ἀγῶνα καὶ ἔριν τῶν ἐμῶν χειρῶν ἔλθης· γίγνωσκε δὲ τὴν δύναμιν τὴν ἐμὴν: another Schol. has τὴν σὴν δύναμιν, which is preferable: *know thy strength*, i. e. consider how little strength you have. Eur. *Alc. 656.* εἰς ἔλεγχον ἐξελθών.

227. Eur. *Andr. 126.* γνῶθι τύχαν, λόγισαι τὸ παρὸν κακὸν, εἰς ὕπερ ἤκεις.

228. "τι Edd. MSS. and Stob. p. 23. but *toi, Aug. 2.* and *Eumathius de Ismenia et Ismenes amoribus*, iv. p. 144. Besides the Tragedians are very partial to the introduction of the particle *τοι* in

*gnomes or brief moral sentiments.*" Porson.

230. οὐδὲ δ. κ. A pleonasm. *Od. B. 220.* Εἰ δέ κε τεθνηῶτος ἀκούσω, μηδέ τ' ἐόντος. *Il. Γ. 92.* Ὅπότερος δέ κε νικήσῃ, κρείσσων τε γένηται. See *Alc. 18.*

233. κακῶν κάκ' ἄλλα μ. Schol. μείζονα τῶν προτέρων κακῶν. The repetition of *κακός* is much affected by the tragic writers. See 586. 606. 833. 891.

234. ἔστι for ἔξεστι. Cf. 238. *Hipp. 705.* ἀλλ' ἔστι καὶ τῶνδ' ὥστε σωθῆναι, τέκνον. *Andr. 1079.* οὐκ ἔστι τοὺς θανόντας ἐς φάος μολεῖν. Compare *Soph. Trach. 52.* νῦν δ', εἰ δίκαιον τοὺς ἐλευθέρους φρενοῦν γινώμασι δούλαις, καμὲ χρὴ φράσαι τόσον.

τοὺς ἐλευθ. μὴ λ.—ἐξιστορῆσαι: verbs signifying to ask, inquire, as in Latin, take two accus. See below, 974.

235. "Adjectives which have an active sense, and are mostly derived from verbs active, or correspond to them, express their relation to an object, which with the verbs would be in the accusative, by the genitive. *Herod. ii. 74.* ἱροὶ ὕφιος, ἀνθρώπων οὐδαμῶς δηλήμονες (from δηλεῖσθαι τινα) which do not harm men. *Comp. iii. 109.* *Æsch. Ag. 1167.* Ἰὼ γάμοι Παρίδος δολέθριοι φίλων (from ἐλεῖν, ὄλω) which have proved destructive to friends. *Soph. *Ced. T. 1437.* Ρίψον με γῆς ἐκ τῆσδ' ὕσον τάχισθ' ὕπου Θνητῶν φανοῦ-*

ἔξιστορήσαι, σοὶ μὲν εἰρήσθαι χρεῶν,  
ἡμᾶς δ' ἀκούσαι τοὺς ἐρωτῶντας τάδε.

Οδ. ἔξεστ', ἐρώτα· τοῦ χρόνου γὰρ οὐ φθονῶ.

Εκ. οἶσθ' ἡνίκ' ἦλθες Ἰλίου κατάσκοπος,

δυσχλαινίαις ἄμορφος, ὁμμάτων τ' ἄπο 240

φόνου σταλαγμοὶ σὴν κατέσταζον γένυν;

Οδ. οἶδ'· οὐ γὰρ ἄκρας καρδίας ἔψανσέ μου.

Εκ. ἔγνω δέ σ' Ἑλένη, καὶ μόνῃ κατείπ' ἐμοί;

μαι μηδενὸς προσήγορος, where I shall converse with no mortal, although the Scholiast takes προσήγορος as passive for προσαγορευόμενος. Soph. Ant. 1184. Παλλάδος θεῶς Ὅπως ἰκοίμην εὐγμάτων προσήγορος, ut ad Palladem preces facerem. See § 313. Eur. Hec. 235. καρδίας δηκτήρια (δάκνειν τὴν καρδίαν) that afflict the heart, κέρτομα: 681. ἀρτιμαθὴς κακῶν, who has but lately been acquainted with misfortune: 1117. Ὑποπιτος ἂν δὴ Τρωϊκῆς ἀλώσεως (ὑποπτεῖν τι) as he guessed the capture of Troy. Andr. 1197. τοξοσύνα φόνιος πατρός. Thus Phœn. 216. πεδία περιβρυτά Σικελίας, for ἃ περιβρεῖ Σικελίαν. See Musgr. and Porson on this passage. Med. 735. ἀνάμοτος θεῶν, because ὁμῶναι θεοῦ was said for διὰ θεοῦ. Hence συνεργὸς τοῦ κοινοῦ ἀγαθοῦ, Xen. Cyrop. iii. 3, 10. ὑποτελὴς φόρου, Thuc. i. 56. vii. 57. from τελεῖν φόρον: ἀλιτήριοι τῆς θεοῦ, i. 126. from ἀλιτεῖν τινα." Matth. Gr. Gr. § 322.

236. σοὶ μὲν εἰρήσθαι χρεῶν, it is right or reasonable for you to have done speaking (i. e. to keep silence), and to listen to me thus interrogating you: the usual formula of terminating a speech was, εἴρηται λόγος, Eur. Or. 1201. Ph. 1026. Æsch. Eum. 713. So in this play, 1267. Polymestor says, εἴρηται γὰρ, i. e. I have said what I wished, I have done.

238. Φθονέω is construed with a gen. of the thing and a dat. of the person: the latter (σοὶ) is here omitted. Od. Λ. 379. οὐκ ἂν ἔγωγε Τούτων σοι φθονέοιμι. So invidio: Horace Sat. ii. 6,

86. neque illi Sepositi ciceris nec longæ invidiit avenæ. See Matth. Gr. Gr. § 345.

241. "The true reading seems to be φόβου. Musgrave, δόλου. If the former be preferred, it must relate to the character of the suppliant; if the latter, to that of the spy. In Med. 265. Aldus has given φόνου, but MSS., Lascaris, Stobæus, and the Scholiast upon Sophocles, have φόβου. In the verse preceding, if any one objects to the conjunction, for δυσχλαινία τ' ἄμ: he may read δυσχλαινίαις ἄμορφος, which is more elegant, and used by Euripides himself. Hel. 424." Person. Upon this exploit of Ulysses, see Homer Od. Δ. 244. Eur. Rhes. 499. 710. It may be remarked in vindication of φόνου, that Homer mentions the infliction of wounds upon himself by Ulysses: Αὐτόν μιν πληγῆσιν ἀεικελίῃσι δαμάσας, Σπείρα κάκ' ἄμφ' ὤμοισι βαλάν. Soph. Antig. 1238. Καὶ φυσιῶν ὀξείαν ἐκβάλλει πνοὴν Λευκῇ παρειᾷ φοινίου σταλάγματος.

242. ἄκρας καρδίας, the surface of my heart, i. e. it made no slight impression. The same word ἄκρος, however, sometimes has an opposite sense: Eurip. Hipp. 253. Χρῆ γὰρ μετρίας εἰς ἀλλήλους Φιλίας θνητοὺς ἀνακίρνασθαι, Καὶ μὴ πρὸς ἄκρον μυελὸν ψυχῆς, Schol. τροπικῶς δὲ εἶπεν, τὸ βάθος τῆς ψυχῆς.

243. I have followed Schæfer and Scholefield in putting a note of interrogation to this line, which it obviously requires, because it depends on οἶσθα 239.



- Οδ. μεμνήμεθ' εἰς κίνδυνον ἐλθόντες μέγαν.  
 Εκ. ἤψω δὲ γονάτων τῶν ἐμῶν ταπεινὸς ὦν ; 245  
 Οδ. ὥστ' ἐνθανεῖν γε σοῖς πέπλοισι χεῖρ' ἐμήν.  
 Εκ. τί δῆτ' ἔλεξας, δοῦλος ὦν ἐμὸς τότε ;  
 Οδ. πολλῶν λόγων εὐρήμαθ', ὥστε μὴ θανεῖν.  
 Εκ. ἔσωσα δῆτά σ', ἐξέπεμψά τε χθονός ;  
 Οδ. ὥστ' εἰσορᾶν γε φέγγος ἡλίου τόδε. 250  
 Εκ. οὐκ οὐ κακύνει τοῖσδε τοῖς βουλευμασιν,  
 ὃς ἐξ ἐμοῦ μὲν ἔπαθες, οἷα φῆς παθεῖν,  
 δρᾶς δ' οὐδὲν ἡμᾶς εὖ, κακῶς δ', ὅσον δύνα ;  
 ἀχάριστον ὑμῶν σπέρμ', ὅσοι δημηγόρους  
 ζηλοῦτε τιμάς· μηδὲ γιγνώσκουσθ' ἐμοί, 255

244. μεμν.—ἐλθόντες, *I recollect that I incurred great peril*: αἰσθάνομαι, οἶδα, γιγνώσκω, ὄρω, ἠγέομαι, μέμνημαι, &c. take after them a participle in the nomin. where the Latins would use the accus. and the infin. See below, 397. Med. 26. Ovid Met. ix. 544. *superata fateri Cogor, for me superatam esse*. Horace Epist. i. 7, 21. *dignis ait esse paratus, for se esse paratum*.

245. ἤψω, 1 aor. middle; ἄπτω, to bind, fasten, with an accus.; ἄπτομαι, to bind or fasten oneself, to clasp, or touch, with a gen. Cf. 273. 669.

246. "For ἐνθανεῖν γε Brunck conjectures ἐντακῆναι." Porson. "Cf. Il. A. 513. Θέτις δ', ὡς ἤψατο γούνων, 'ὧς ἔχετ' ἐμπεφυῖα." Schæf. Schol. ὡς τε δόξαι νεκρωθῆναι ἐν τοῖς σοῖς ἐνδύμασι τὴν ἐμὴν χεῖρα ὑπὸ τοῦ δέους; grew torpid, benumbed. The participle γε confirms what has been said before, and adds something additional. See v. 250.

249. See Med. 476. ἔσωσά σ' ὡς ἴσασιν Ἑλλήνων ὅσοι, and Porson's note on the recurrence of the σ.

251. κακύνει, Att. for κακύνη. Schol. κακὸς φαίνει, κακῶς ἀλίσκει.

252. "Φῆς ought not to have the subscript." Dawes, Misc. Cr. 264. Yet Elmsl. Med. 674. states that φῆς

is written in a Bodleian MS. of Plato, of a date prior to the subscription of the iota; acknowledging, however, that analogy ought to have greater weight in such points than the authority of MSS.

παθεῖν: πάσχω is a verb applicable to good or bad treatment, and may be rendered generally, to experience.

253. "Δύνα is a more Attic form, which I have now put in the place of δύνη. Schol. Il. Ξ. 199. in Townley's MS.: δαμναῖ· οἱ μὲν ὁμοίως τῷ πείρα ἐμεῖο γεραιέ· οἱ δὲ δώριον αὐτὸ ἀπὸ τοῦ δάμναμαι οὕτως Ἀρίσταρχός φησιν ἐπίστα (l. ἐπίσται) δύναι· ὕλον δὲ ἐπίστασαι. Schol. Od. Λ. 220. in the Harleian MS. 5674. πείρα ἐμεῖο γεραιέ καὶ ἐκφωνομένου τοῦ ἰ. ὡς τὸ δύναι παρ' Ἀπτακοῖς." Porson. Hermann and Matthiæ prefer δύνη; δύνα they consider as a Doric form.

254, 5. "Eustathius Od. Θ. p. 1593, 47=304, 46. where he refers to Soph. Aj. 523. (ὅτου δ' ἀπορβῇ μνηστis εὖ πεπονθότος, Οὐκ ἂν γένοιθ' οὐτός ποτ' εὐγενὴς ἀνὴρ.)" Porson. σπέρμα, your race: so seges is used by Horace Epist. i. 7, 21.

255. μηδὲ γ. ἐμοί, an expression of contempt: *far from me be such as you*.



οἱ τοὺς φίλους βλάπτουντες οὐ φροντίζετε,  
 ἦν τοῖσι πολλοῖς πρὸς χάριν λέγητέ τι.  
 ἀτὰρ τί δὴ σόφισμα τοῦθ' ἡγούμενοι  
 εἰς τήνδε παῖδα μῆφον ὤρισαν φόνου ;  
 πότερα τὸ χρῆν σφ' ἐπήγαγ' ἀνθρωποσφαγεῖν 260  
 πρὸς τύμβον, ἔνθα βουθυτεῖν μᾶλλον πρέπει ;  
 ἢ τοὺς κτανόντας ἀνταποκτεῖναι θέλων,  
 εἰς τήνδ' Ἀχιλλεὺς ἐνδίκως τείνει φόνον ;  
 ἀλλ' οὐδὲν αὐτὸν ἦδε γ' εἵργασται κακόν.  
 Ἐλένην νιν αἰτεῖν χρὴ τάφῳ προσφάγματα· 265  
 κείνη γὰρ ὤλεσέν νιν, εἰς Τροίαν τ' ἄγει.  
 εἰ δ' αἰχμάλωτον χρὴ τιν' ἔκκριτον θανεῖν,

258. ἀτὰρ τί δὴ κ. τ. λ. Yet what is this cunning pretence which they have thought of in decreeing the death of my daughter? See v. 186. The question involves two: 1. What led them to think of sacrificing a human victim? 2. Why should they fix on my daughter?

260. "χρῆν Aldus and MSS. which seems correct if taken for χρῆναι according to Eustathius, Od. K. p. 1647, 37=381, 45. χρεῶν Brunck. Again Eust. Il. I. p. 751, 54=652, 32. Καὶ τὸ χρῆναι δὲ ἀπαρέμφατον, δ καὶ χρῆν μονοσυλλάβως λέγεται παρὰ τε Εὐριπίδῃ καὶ Σοφοκλεῖ. Again ἀνθρωποσφαγεῖν for ἀνθρωποκτονεῖν several MSS. Eustathius, Thom. Mag. v. χρῆν. But ἀνθρωποκτονεῖν Eust. Il. T. p. 1179, 38=1244, 53." Porson. τὸ χρῆν, necessity, fate, the will of the Gods: Herc. F. 824. τὸ χρῆν νιν ἐξέσωσεν.

262. τοὺς κτανόντας for τὸν κτανόντα, i. e. Paris: see below, 387. 403.

263. "Canter has erroneously τίνει, which would mean *pænas ob cædem luit*; τείνει is *dirigit*, the metaphor being taken from a bow. In a passage of Æschylus, Choëph. 649. τείνει μύσος Ald. Robertell." Porson.

264. The verbs ἐργάζομαι, ποιέω,

δράω, take two accusatives, 'or an accus. of the person, and the adv. εὖ or κακῶς, as above, 253. So also ἔργα and ῥέζω in Homer Il. Γ. 355. Ξεινοδόχον κακὰ ῥέξαι: E. 175. καὶ δὴ κακὰ πολλὰ ἔργε Τρῶας. Observe εἵργασται is here used actively, in 1068. passively. See the note on 789.

265. "πρόσφαγμα Ald. προσφάγματα in recent editions, which is confirmed by Harl. King's MS. of the Royal Society, and seven others. Ammon, however, being well skilled in metre, has restored the reading of Aldus. Beck conjectures πρόσφαγμα τι, without reason. See the note on Orest. 1051. (καὶ μνήμα δέξαιθ' ἐν, κέδρου τεχνάσματα.)" Porson. The latter note refers to the use of the neuter plural πρόσφάγματα for a single victim: on which see also Monk on Eur. Hipp. 11. So below 614, σκηνωμάτων for σκηνῆς. Elmsley on Eur. Heracl. 959. prefers χρῆν, τὴ χρῆ, he ought to have asked: χρὴ νιν αἰτεῖν means, he must ask: as in 267. εἰ δ' αἰχμ. χρὴ τιν' ἔκκρ. θ., if a captive must die. Cf. Med. 573. Elmsley's suggestion is confirmed by two MSS. cited by Matthiæ, and has been adopted by the latter as well as Hermann.

- κάλλει θ' ὑπερφέρουσαν, οὐχ ἡμῶν τόδε·  
 ἢ Τυνδαρίς γὰρ εἶδος εὐπρεπεστάτη,  
 ἀδικουῖσά θ' ἡμῶν οὐδὲν ἦσσον εὐρέθη. 270
- τῷ μὲν δικαίῳ τόνδ' ἀμιλλῶμαι λόγον·  
 ἃ δ' ἀντιδοῦναι δεῖ σ', ἀπαιτούσης ἐμοῦ,  
 ἄκουσον. ἦψω τῆς ἐμῆς, ὡς φῆς, χερὸς,  
 καὶ τῆσδε γραίας, προσπίτνων, παρηίδος.  
 ἀνθάπτομαί σου τῶνδε τῶν αὐτῶν ἐγώ, 275
- χάριν τ' ἀπαιτῶ τὴν τόθ', ἰκετεύω τέ σε,  
 μή μου τὸ τέκνον ἐκ χερῶν ἀποσπάσης,  
 μηδὲ κτάνητε. τῶν τεθνηκότων ἄλῃς.  
 ταύτῃ γέγηθα, κάπιλήθομαι κακῶν·  
 ἥδ' ἀντὶ πολλῶν ἐστὶ μοι παραψυχή, 280
- πόλις, τιθήνη, βάκτρον, ἡγεμὼν ὁδοῦ.

268. "ὑπερβάλλουσαν J. meaning ὑπερβάλλουσαν, as in *Aug. l.* which is good in itself, but proceeds from a gloss. Ὑπερφέρειν, to excel, *Soph. CEd. T. 381. C. 1007.* Aristarchus in *Stobæus Ecl. Eth. p. 171. ed. Grot.* The places of *Herodotus*, iv. 74. viii. 138. 144. ix. 96. are collected by *Portus*. Προφέρειν *Eur. Med. 1088.* has the same meaning." *Porson.* See v. 427.

271. τῷ μὲν δ. Thus far do I urge my argument, contest this point on general principles of justice and equity. She then proceeds to allege her particular claims upon his gratitude.

272. ἀπαιτούσης, *Schol. ὡς χρέος ζητούσης.*

274. "γῆραιᾱς *Ald.* Perhaps we should read with one of the *Moscow MSS.* τῆς γεραιᾱς." *Porson.*

προσπίτνων, see v. 23. *Hermann* has edited, προσπιτνών.

275. τῶνδε τῶν αὐτῶν, sc. μερῶν, τῆς χειρὸς καὶ τῆς παρηίδος ἢ πάγωνος, i. e. I supplicate you with the same earnestness, and in the same posture.

277. ἀποσπάσης, do not you, (*Ulysses*), tear my daughter from me: μηδὲ κτάνητε, nor you, (the Greeks,) slay her.

278. *Eur. Or. 234.* ἄλῃς ἔχω τοῦ δυστυχεῖν. *Dawes, M. Cr. 45.* has remarked that ἄλῃς is never construed with a gen. in *Homer.*

279. "Eur. Or. 66. Ταύτῃ γέγηθε κάπιλήθεται κακῶν." *Porson.* "Verbs signifying to recollect, to forget, μνήσθαι, μνησθῆναι, μνήσασθαι, λανθάνεσθαι, λήθεσθαι, and their compounds, are followed by a gen., as μνήσασθε δὲ Δούριδος ἀλκῆς." *Matth. Gr. Gr. § 325.*

280. "A very similar idea is expressed in a passage cited by *Alex. Rhet. p. 578, 2. ed. Ald.* from another play of *Euripides*: 'Ἄλλ' ἤδε μ' ἐξέσωσεν' ἤδε μοι τροφὸς, Μήτηρ, ἀδελφὴ, δμῶϊς, ἀγκύρα, στέγη." *Porson.* See his note on *Eur. Or. 62.* Thus *Andromache* in *Il. Z. 429.* "Ἐκτορ, ἀτὰρ σύ μοι ἐσσι πατὴρ καὶ πότνια μήτηρ, Ἡδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παράκοιτις. *Teemessa* in *Soph. Aj. 518.* uses the word πατρίς in a similar exclamation: τίς δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς;

281. πόλις, my country. *Heraclid. 14.* καὶ πόλις μὲν οἴχεται. "Patriotism upon a narrow scale, or attachment to a particular commonwealth, (though it was oftener only to a party in that



οὐ τοὺς κρατοῦντας χρὴ κρατεῖν ἂ μὴ χρεων,  
οὐδ' εὐτυχοῦντας εὖ δοκεῖν πράξειν αἰεί.  
καγὼ γὰρ ἦν ποτ', ἀλλὰ νῦν οὐκ εἴμ' ἔτι·  
τὸν πάντα δ' ὄλβον ἡμαρ ἔν μ' ἀφείλετο. 285  
ἄλλ', ὃ φίλον γένειον, αἰδέσθητί με,  
οἴκτειρον. ἐλθὼν δ' εἰς Ἀχαιῶν στρατὸν,  
παρηγόρησον, ὥς ἀποκτείνειν φθόνος  
γυναικάς, ἃς τοπρῶτον οὐκ ἐκτείνετε  
βωμῶν ἀποσπάσαντες, ἀλλ' ὠκτείρατε. 290

commonwealth,) was common among the Greeks; but even the pretension to patriotism including all Greece, was rare. The Greek term φιλόπατρις was nearly synonymous with φιλόπολις. To express the more liberal patriotism, extending to the whole nation, the Greeks used the term φιλέλλην. Mitford's History of Greece, vi. p. 148.

βάκτρον, my staff: so Œdipus calls his daughters σκῆπτρα, Soph. Œd. C. 848. 1109.

282. "χρὴ Edd. and MSS. δεῖ Brunk, from conjecture, in consequence of χρεῶν which follows so near. For the same reason in 969. he has changed χρὴ into δεῖ. Who after this would suppose that in the Bacchæ 507. (515.), which play he edited with the Hecuba, he should have left, ὅτι γὰρ μὴ χρεῶν, οὗτοι χρεῶν Παθεῖν? Stobæus also p. 435. ed. Grot. has χρὴ, and also τὸν κρατοῦντα, but the usual reading is better." Porson. Schol. τοὺς ἐν ἀρχαῖς ὄντας καὶ δυναμένους πράττειν, & βούλονται, οὐ χρὴ εἰς κακὸν χρῆσθαι τῇ ἐξουσίᾳ.

283. "πράττειν not a few MSS. Again for οὐκ εἴμ' ἔτι J. has οὐκέτ' εἰμί, Harl. Barocc. 37. δούλη σέθεν, a corruption introduced from 797. πράττειν and οὐκ εἴμ' ἔτι Stobæus." Porson. εὖ πράξειν, that he will be prosperous: see 56.

284. ἦν ποτ', sc. εὐτυχοῦσα: cf. 231. Or οὐκ εἰμί may be considered as a phrase indicating utter ruin: 677. ἀπωλόμην δύστηνος, οὐκέτ' εἰμί δή.

Similarly in Virgil: *fuimus Troes, fuit Ilium et ingens Gloria Teucrorum.*

285. Verbs signifying to take any thing from any one, have two accus. Il. A. 275. μηδὲ σὺ τόνδ', ἀγαθὸς περ ἔων, ἀποαίρεο κούρην: O. 462. (Ζεὺς) Τεῦκρον Τελαμώνιον εὖχος ἀπῆύρα. Matth. Gr. § 412.

286. ὦ φ. γένειον, Schol. ἀποτόμου τοῦ γενείου τοῦτο φησί: ἀπὸ μέρους τὸ πᾶν: see v. 741.

287. "Both here and in 508. 519. Brunk and Beck have edited Ἀχαιῶκός, from what motive I know not. Ἀχαιῶκός is the Attic form, in which most of the MSS. coincide. For no notice is to be taken of the opinion of that excellent critic Franciscus Oudin, who contends (Misc. Obs. Nov. vol. v. p. 431.) that a must be short from the Attic word forsooth Judaicum in Juvenal, xiv. 101." Porson.

288. φθόνος. Compare Eur. Heracl. 961. Οὐκ ἔστιν ὅσιον τόνδε σοι κατακτανεῖν.—Οὐχ ὄντιν' ἂν γε ζῶνθ' ἔλωσιν ἐν μάχῃ.—ΑΛ. Χρῆν τόνδε μὴ ζῆν, μηδ' ὀρᾶν φάος τόδε. ΑΓ. Τότ' ἡδικήθη πρῶτον οὐ θανὼν ὕδε: 1009. Νῦν οὖν ἐπειδὴ μ' οὐ διώλεσαν τότε Πρόθυμον ὄντα, τοῖσιν Ἑλλήνων νόμοις Οὐχ ἄγνός εἰμι τῷ κτανόντι κατθανών. Thuc. iii. 58. προνοοῦντες ὅτι ἐκόντας τε ἐλάβετε, καὶ χεῖρας προῖσχομένους: ὃ δὲ νόμος τοῖς Ἑλλησι μὴ κτείνειν τούτους. By φθόνος Musgrave understands ira Deorum, Nemesis: as in Orest. 963. φθόνος νιν εἶλε θεόθεν. But it more probably here signifies, an invidious, odious, censurable proceeding,



νόμος δ' ἐν ὑμῖν τοῖς τ' ἐλευθέροις ἴσος

καὶ τοῖσι δούλοις αἵματος κεῖται πέρι.

τὸ δ' ἀξίωμα, καὶν κακῶς λέγῃς, τὸ σὸν

πείσει· λόγος γὰρ ἔκ τ' ἀδοξούντων ἰὼν,

κακ τῶν δοκούντων αὐτὸς, οὐ ταυτὸν σθένει. 295

Χο. τίς ἔστιν οὕτω στερρὸς ἀνθρώπου φύσις,

293. “λέγῃ all the old editions and MSS. with Gellius xi. 4. and Stobæus p. 173. [“Thus also Tzetzes Exeg. in Iliad. p. 5, 14. Τὸ γὰρ ἀξίωμα τούτου κατὰ τὸν Εὐριπίδην, καὶ κακῶς λέγον, ἔπειθεν.” Schæf.] But Muretus Opp. T. iii. p. 593. has tacitly corrected λέγῃς: which critics in general approve. For when the Greeks express a person by a circumlocution, they return as soon as possible to the person itself. [“Not always. Lucian certainly has departed from the rule, Tragædopod. 312. T. iii. p. 662. Οὕτε Διδὸς βρονταῖς Σαλμωνέος ἥρισε βία, Ἄλλ’ ἔθανε πολέοντι δαμείσα θεοῦ φρενα βέλει. Compare also Euripides below v. 301.” Schæf.] Homer therefore never says βίῃ Ἡρακλεΐῃ, ἥπερ, but βίῃ Ἡρακλεΐῃ, ὅπερ. In Il. T. 415. indeed we meet with Νῶϊ δὲ καὶ κεν αἶμα πνοιῇ Ζεφύροιο δέοιμεν, Ἦνπερ ἐλαφροτάτην φάσ’ ἔμμεναι, but the Scholiast on Apoll. Rh. ii. 276. furnishes us with Τόνπερ ἐλαφρότατον. Thus a few lines before, Hecuba, after having said φίλον γένειον, proceeds with ἐλθὼν, not ἐλθόν. Those who construe λέγῃ with τὸ ἀξίωμα, would have Euripides use the idiom of the modern Italians or French: Si VOTRE GRAND-ŒUR savoit lire, ELLE verroit bientôt, que je ne lui ai rien dit, que de véritable. Heath defends the common reading on another principle, namely, by making λέγῃ to be the middle voice. But the instances which he brings from Homer are nothing to the purpose; the Attics never say λέγομαι for λέγω. In Soph. Œd. C. 1186. λέγεται is passive, as it always is in the Tragic writers. Photius MS. Λέγεται· λεχθήσεται. Compare v. 895.”

Porson. “To the instances from Homer collected by Porson, add Od. N. 20. καὶ τὰ μὲν εὖ κατέθηχ’ ἱερὸν μένος Ἀλκινόοιο, Αὐτὸς ἰὼν διὰ νηός: and compare Il. A. 690. Ἐλθὼν γὰρ β’ ἐκάκωσε βίῃ Ἡρακλεΐῃ.” Schæf.

294. “πέθει Aug. 1. Harl. and Brunck’s membranæ, a tense which agrees with μικᾶ, the reading of Gellius. (N. A. xi. 4.) The MS. E. also has πέθει, but erased. If this reading be preferred, render it: vincere solet, not vincet. Ennius has thus turned these three verses: Hæc tu etsi pervorse dices, facile Achivos flexeris; Nam opulenti quum loquuntur pariter atque ignobiles, Eadem dicta eademque oratio æqua non æque valet.” Porson.

295. τῶν δοκούντων, Schol. ἦτοι ἔξ ἐνδόξων καὶ ἐντίμων. Eur. Heracl. 897. Τερπνὸν δέ τι καὶ φίλων ἄρ’ Εὐτυχίαν ιδέσθαι Τῶν πάρος οὐ δοκούντων, qui nullo antea in numero habebantur. Tro. 608. Ὅρῳ τὰ τῶν δεῶν, ὡς τὰ μὲν πυργοῦσ’ ἄνω τὰ μηδὲν ὄντα, τὰ δὲ δοκοῦντ’ ἀπώλεσαν. Schæfer remarks that this use of the participle δοκῶν for ἐνδοξος, δόξαν ἔχων is very rare, and restricted to the participle; the same remark, Scholefield adds, is applicable to ἔχων in the sense of rich, and βλέπων in the sense of alive: see 311.

“αὐτὸς without the article does not mean idem, but ipse. H. Stephens therefore in the Preface to his Thesaurus Linguae Græcæ cites αὐτὸς. But I have edited αὐτὸς from the rule laid down by Dawes, and from the principles of analogy. Eustathius on Il. B. p. 209, l=1058, 25. and elsewhere cites ὁ αὐτὸς.” Porson.

296. “Οὐκ ἔστιν Aldus and MSS.

ἦτις, γόων σῶν καὶ μακρῶν ὀδυρμάτων  
 κλύουσα Ξρήνους, οὐκ ἂν ἐκβάλαι δάκρυ ;  
 Οδ. Ἐκάβη, διδάσκου, μηδὲ τῷ Ξυμουμένῳ  
 τὸν εὖ λέγοντα δυσμενῇ ποιοῦ φρενί. 300  
 ἐγὼ τὸ μὲν σὸν σῶμ', ὑφ' οὐπερ ἠτύχουν,  
 σῶζειν ἔτοιμός εἰμι, κοῦκ ἄλλως λέγω.  
 ἃ δ' εἶπον εἰς ἅπαντας, οὐκ ἄρνήσομαι,  
 Τροίας ἀλούσης, ἀνδρὶ τῷ πρώτῳ στρατοῦ  
 σὴν παῖδα δοῦναι σφάγιον ἐξαιτουμένῳ. 305  
 ἐν τῷδε γὰρ κάμνουσιν αἱ πολλαὶ πόλεις,

But Gregorius de Dial. p. 26. has *Tís*. A negative frequently usurps the place of an interrogative. See the note on Orest. 792. where I think I have rightly restored *ποῦ* for *οὐ* in the passage from Alexis. The same substitution must also take place in Aristoph. Eccl. 935. *ποῦ γὰρ ἀνασχετὸν τοῦτό γ' ἐλευθέρῳ;* Porson.

298. "Musgr. first conjectures *Ξρήνους*, then *γλήνους*: but without necessity. Such pleonasm abounds in the Tragedians, and are sometimes reciprocal, as in Tro. 609. Euripides says *Ξρήνων ὀδυρμοί*. Thus *κοίτας λέκτρον* Med. 436. *λέκτρον κοίτας* Alc. 946. The example in Soph. Antig. 424. is remarkable, *ὥς ἦσαν κενὴς Εὐνῆς νεοσσῶν ὄρφανὸν βλέψη λέχος*. Besides *γλήνους* would violate the metre. Dawes has laid down his canon, as usual, rather too hastily, that no syllable can be made short by a scenic writer, where the consonants *βλ, γλ, γμ, γν, δμ, δν*, concur. This rule, generally true, is sometimes transgressed by Æschylus, Sophocles, and Aristophanes, but never, I believe, by Euripides. In Med. 1252. if the reading be correct, we must tolerate *ἐξλασθεν* as a liberty taken by the Chorus. In Troad. 1261. *ἐλπίδας ἐν σοι κατέγραψε βίον*: read *κατέκναψε*. The passage in the Electra 1021. *Γυναῖκά, γλώσση πικρότης ἔρεστί τις*, I consider as corrupt." Porson.

ἐκθ. δάκρυ. Eur. Heracl. 139. *ὥστε μ' ἐκβαλεῖν οἶκτ' δάκρυ*, Hel. 1563.

ἐκβαλόντες δάκρυα. Virg. Æn. ii. 8. Quis talia fando Myrmidonum, Dolopumve, aut duri miles Ulyssei Temperet a lacrymis?

299, 300. Render thus: do not thro' irritation fancy (ποιοῦ φρενί) him your enemy who advises well: τῷ Ξυμουμένῳ, Schol. τῷ θυμῷ, *præ ira*. Thus in Orest. 204. τῷ λίαν παρειμένῳ, by excessive weakness. Livy i. 53. ea arte æquasset superiores reges, ni degeneratum in aliis huic quoque decori obfecisset. "Thucydides especially is fond of using participles for substantives: i. 36. *γνώτω τὸ μὲν δεδιδὸς αὐτοῦ (τὸ δέος) ἰσχύον ἔχον τοὺς ἐναντίους μάλλον φοβήσων, τὸ δὲ θαρσύν (τὸ θάρσος) μὴ δεξαμένου, ἀσθενὲς δὲ πρὸς ἰσχύοντας τοὺς ἐχθροὺς ἀδεέστερον ἐσόμενον*: 43. *ἐν τῷ τοιῷδε ἀξιοῦντι*, for *ἀξιώματι*: 142. *ἐν τῷ μὴ μελετῶντι ἀξυνετώτεροι ἔσσονται*, through want of practice. Eur. Iph. A. 1280. *τὸ κείνου βουλόμενον, his will*." Matth. Gr. Gr. § 570. To the instances from Thuc., Blomfield adds the following: ii. 61. *τῷ τιμωμένῳ τῆς πόλεως ἀπὸ τοῦ ἄρχειν*, the honour which the city has by means of her command: iii. 10. *ἐν τῷ διαλλάσσουντι τῆς γνώμης*: vii. 83. *τὸ ἡσυχάζον τῆς νυκτός*. Ποιῶμαι is frequently used for ἡγοῦμαι, Thuc. iv. 82. *Περδίκκαν πολέμιον ποιῶνται*.

302. κοῦκ ἄλλως λ., and I mean what I say: Orest. 700. *δεῖ δέ μ', οὐκ ἄλλως λέγω, σῶζειν σε σοφία, μὴ βία τῶν κρείσσωνων*.



ὅταν τις ἐσθλὸς καὶ πρόθυμος ὦν ἀνὴρ  
 μηδὲν φέρεται τῶν κακίωνων πλέον.  
 ἡμῖν δ' Ἀχιλλεὺς ἄξιος τιμῆς, γύναι,  
 θανὼν ὑπὲρ γῆς Ἑλλάδος κάλλιστ' ἀνὴρ. 310  
 οὐκουν τόδ' αἰσchrὸν, εἰ βλέποντι μὲν φίλῳ  
 χρώμεσθ', ἐπεὶ δ' ὀλωλε, μὴ χρώμεσθ' ἔτι ;  
 εἶεν· τί δῆτ' ἐρεῖ τις, ἣν τις αὖ φανῇ  
 στρατοῦ τ' ἄθροισις, πολεμίων τ' ἀγωνία ;  
 πότερα μαχοῦμεθ', ἢ φιλοψυχήσομεν, 315  
 τὸν κατθανόνθ' ὀρώντες οὐ τιμώμενον ;  
 καὶ μὴν ἔμοιγε ζῶντι μὲν καθ' ἡμέραν,  
 κεῖ σμίκρ' ἔχοιμι, πάντ' ἂν ἀρκούντως ἔχοι.  
 τύμβον δὲ βουλοίμην ἂν ἀξιούμενον

308. φέρεται, the middle voice, carries off for himself, receives. Eur. Or. 660. δεῖ γάρ σ', ἐμοῦ πράσσοντος ὡς πράσσω τανῦν, Πλέον φέρεσθαι.

Κακίωνων: the penultima of comparatives in ἰων is long in the Attic, short in the Ionic dialect.

309. " Translate thus: Dignus Achilles, qui a nobis honorem accipiat. Alcest. 440. ἀξία δέ μοι Τιμῆς. Aristoph. Ach. 633. Φησὶν δ' εἶναι πολλῶν ἀγαθῶν ἄξιος ὕμιν ὁ ποιητής. Pac. 918. Πολλῶν γὰρ ὕμιν ἄξιος Τρυγαῖος ἀμονεὺς ἐγώ. With these two passages of Aristophanes, Dawes has been wrong in interfering, and with regard to the former, Brunck has followed him." Porson.

311. βλέποντι for ζῶντι, if we treat a man as a friend as long as he is alive: Iph. T. 717. ἐπεὶ σ' ἐγὼ Θανόντα μᾶλλον ἢ βλέπονθ' ἔξω φίλον. Alcest. 143. Καὶ πῶς ἂν αὐτὸς κατθανοῖ τε καὶ βλέποι; Tro. 628. Οὐ ταῦτ' ὦ παῖ, τῷ βλέπειν τὸ κατθανεῖν. In other places we have ἥλιον, φάος or φῶς, (662.) φῶς ἡλίου supplied. Compare Hom. Il. A. 88. οὗτις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο. Ter. Eun. i. 1, 28. vivus videns-que pereō.

312. " ὀλωλε. Brunck from his

membrana has edited ἄπεστι." Porson. μὴ χρώμεσθ' ἔτι (ὡς φίλῳ), we treat him so no longer.

313. εἶεν, well, be it so: Phœn. 863. 1631. Hipp. 297. Med. 387.

318. " σμικρὸν in not a few MSS.; the transcribers either supposing that the first syllable in σμικρὸς might be shortened, or being unconcerned about the anapest in the second foot. Thus below 336. τινα for τι Cant. J. But σμίκρ' is supported by Eustathius, Il. Δ. p. 462, 16=351, 49. ὅς ζῶν μὲν αὐτάρικως ἔχει καὶ ἐπὶ μικροῖς." Porson. Schæfer would punctuate thus: ζῶντι μὲν, καθ' ἡμέραν κεῖ σ. ἔ. and, in good truth, for my part, whilst I am alive, even if I had but little for each day, it would be quite sufficient: πάντα for κατὰ π. Wakefield suggests the same, and among other passages quotes a fragment of the Telephus: σμίκρ' ἂν δέλοισι καὶ καθ' ἡμέραν ἔχων Ἀλυσος οἰκεῖν βίον, ἢ πλουτῶν νοσεῖν. According to Porson's text, καθ' ἡμέραν may be taken either with ζῶντι, or with αὐτ. ἔχοι, as I lived on from day to day, or I should have quite sufficient for the day.

319. " ἀξιοῦν, to honour, as Heracl. 921. Soph. Aj. 1114. οὐ γὰρ ἡλίου τοῦς



τὸν ἐμὸν ὀράσθαι· διὰ μακροῦ γὰρ ἡ χάρις. 320  
 εἰ δ' οἰκτρὰ πάσχειν φῆς, τὰδ' ἀντάκουέ μου.  
 εἰσὶν παρ' ἡμῖν, οὐδὲν ἦσσον ἄθλιναι,  
 γραιῖαι γυναικες, ἡδὲ πρέσβυται, σέθεν,  
 νύμφαι τ' ἀρίστων νυμφίων τητώμεναι,  
 ὧν ἦδε κεύθει σώματ' Ἰδαία κόνις. 325  
 τόλμα τὰδ'. ἡμεῖς δ', εἰ κακῶς νομίζομεν  
 τιμᾶν τὸν ἐσθλὸν, ἀμαθίαν ὀφλήσομεν.  
 οἱ βάρβαροι δὲ μήτε τοὺς φίλους φίλους  
 ἡγεῖσθε, μήτε τοὺς καλῶς τεθνηκότας

μηδένας. Eustathius quoting this passage on Il. H. p. 666, 46=535, 12. K. 801, 53=720, 16. has στεφανούμενον, being, I imagine, more familiar to his time, although he might have got it from v. 126. above. Thus also a gloss in a Cambridge MS. τιμώμενον, στεφόμενον. Thomas Magister under ἀξιῶ cites the passage without any variation." Porson. Eur. Orest. 1210. καλοῖσιν ὑμεναίοισιν ἀξιουμένην.

320. διὰ μακροῦ, sc. χρόνου, 'a monument to late posterity.' Potter.

323. "The Homeric ἡδὲ (says Valck. on Phœniss. 1683.) ought not to be obtruded upon an Attic Tragic writer; not recollecting an instance from Herc. Fur. 30. 'Ἀμφίον' ἡδὲ Ζῆθον ἐκγόνω Διὶς, quoted by himself on Phœn. 609. (615)." Porson.

326. Eur. Andr. 693. Οἷ μοι καθ' Ἑλλάδ' ὥς κακῶς νομίζεται.

327. ἀμαθίαν ὀφλήσομεν, will incur the imputation of ignorance. Soph. Ant. 1028. Αὐθαδία τοι σκαιότητ' ὀφλισκάνει. Eur. Alc. 1112. μαρίαν δ' ὀφλισκάνεις. Dem. Olynth. 1. fin. Ἀρὰ γε ὁρᾶτε καὶ καταμανθάνετε, ἐφ' ἐκάστου τούτων, ἡλίκην ἂν ὠφληκότες παράνοιαν ἦτε, εἴ τι τοιοῦτον ἐτυγχάνετε ἐψηφισμένοι; Eur. Med. 405. οὐ γελῶτα δεῖ σ' ὄφλειν τοῖς Σισυφείοις. This Grecism is imitated by Horace, Od. i. 14, 15. tu, nisi ventis Debes ludibrium, cave. Ὀφλισκάνω is strictly a judicial word, signi-

fying to be guilty of a crime, incur the punishment of an offence, be cast in a suit.

328. "δὴ recent editions; I have replaced δὲ from Ald. and MSS." Porson.

329. ἡγεῖσθε and θαυμάζετε are in the imperative mood, not the indicative. Compare Dem. c. Lept. 490. Μήτ' οὖν ἐκεῖνοί ποτε παύσαιντο, εἰ ἄρ' εὖξασθαι δεῖ, τοὺς μὲν ἑαυτοὺς ἀγαθὸν τι ποιοῦντας μήτε τιμῶντες μήτε θαυμάζοντες, μήθ' ὑμεῖς τὰναντία τούτοις τοὺς μὲν εὐεργέτας τιμῶντες. This use of θαυμάζω for colo, honoro, is noticed by Monk on Eur. Hipp. 105. who compares Virg. G. iv. 215. illum admirantur, et omnes Circumstant fremitu denso, stipantque frequentes. Hor. Carm. iv. 14, 42. te profugus Scythes Miratur, o tutela præsens Italiæ, dominæque Romæ. Construe thus from v. 326. But we Greeks, if we wrongly establish it as a rule to honour the brave man, will submit to the imputation of folly. And do you, Barbarians, neither consider your friends as friends, nor pay respect to those who have nobly died; so that Greece [by acting as she does] may be crowned with success, and you may meet with the return that your sentiments deserve. "Words which signify equality, suitability, resemblance, or the contrary, as ὁμοῖος, ἴσος, &c., govern the dat." Matth. Gr. Gr. § 385.

Θαυμάζεθ', ὥς ἂν ἡ μὲν Ἑλλὰς εὐτυχῇ, 330  
 ὑμεῖς δ' ἔχηθ' ὅμοια τοῖς βουλευμασιν.

Χο. αἰ, αἰ. τὸ δοῦλον ὥς κακὸν πεφυκέναι,  
 τολμᾶν δ' ἂ μὴ χρῇ, τῇ βίᾳ νικώμενον.

Εκ. ὦ θυγάτερ, οἱ ἡμοὶ μὲν λόγοι πρὸς αἰθέρα 335  
 φρουδοι, μάτην ριφέντες ἀμφὶ σοῦ φόνου·  
 σὺ δ', εἴ τι μείζω δύναμιν, ἢ μήτηρ, ἔχεις,  
 σπούδαζε, πάσας, ὥστ' ἀηδόνοσ στόμα,  
 φθογγὰς ἰεῖσα, μὴ στερηθῆναι βίου.

πρόσπιπτε δ' οἰκτρῶς τοῦδ' Ὀδυσσέως γόνυ,  
 καὶ πείθ'· ἔχεις δὲ πρόφασιν. ἔστι γὰρ τέκνα 340  
 καὶ τῷδε, τὴν σὴν ὥστ' ἐποικτεῖραι τύχην.

Πολ. ὁρῶ σ', Ὀδυσσεῦ, δεξιὰν ὑφ' εἵματος  
 κρύπτοντα χεῖρα, καὶ πρόσωπον ἔμπαλιν

332. "πέφυκ' αἰ is the common reading; and so in Stobæus lxii. p. 237. πεφυκέναι Ald. and a considerable number of MSS. together with Eumathius viii. p. 301. But all have *τολμᾶ* in the next line, to which I have added a letter. For *ν* is very easily omitted, being frequently represented in MSS. by a thin stroke. Again κρατούμενον Stobæus, and the MS. J. as a various reading." Porson. The construction is: ὥς κακὸν (ἐστὶ) τὸ πεφυκέναι δοῦλον: πεφυκέναι for εἶναι or γενέσθαι: as φῦναι Med. 522. δεῖ μ', ὥς ἔοικε, μὴ κακὸν φῦναι λέγειν. A similar construction occurs in Eur. Orest. 480. ἔα τὸ μέλλον ὥς κακὸν τὸ μὴ εἶδέναι.

τολμᾶν, to submit to: 326. 1204.

334. "δύμοι Ald. οἱ ἡμοὶ Brunck, and also a Harleian MS.; nor have I thought it worth while to differ in a point of little consequence. Both I consider right; the latter by elision, the former by crasis." Porson. Virg. Æn. xi. 795. voti—partem volucres dispersit in auras.

335. "Brunck would prefer ριφθέντες, because the Tragedians generally are partial to the first aorist. And in-

deed the MS. E. has ριφθέντες, although θ is in part erased." Porson. See the note on Phoen. 986.

338. ἰεῖσα. Matthiæ reads ἀφείσα, because the first syllable of ἴημι is generally long in tragic writers: see v. 367. 888. It is short however in the pres. part. in Iph. T. 299. παῖε σιδήρῳ λαγόνας εἰς πλευρὰς ἰεῖς: so again in Iph. A. 1101. πολλὰς ἰεῖσα μεταβολὰς ὀδυρμάτων. In Homer we meet with it long: Od. M. 192. ὥς φάσαν, ἰεῖσαι ὅπα κάλλιμον: but again short, Il. X. 206. δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες. In other parts of the verb, we find the quantity of the *i* common in Hom. (comp. Od. B. 327. ἰεται αἰνῶς: N. 334. σπινθήρες ἰενται: ) The principle of the *ictus metricus* will afford the best explanation of these discrepancies: see Guide to the Greek Trag. p. 142.

339. πρόσπιπτε—γόνυ: 737. πότερα προσπέσω γόνυ Ἀγαμέμνονος;

340. πείθ', endeavour to persuade him. Cf. Med. 345. οἰκτερεῖ δ' αὐτοὺς καὶ σύ τοι παῖδων πατὴρ Πέφυκας· εἰκὸς δ' ἐστὶν εὐνοϊὰν σ' ἔχειν. Il. Ω. 486. Æn. xii. 932.

343. "τοῦμπαλιν Ald. ἔμπαλιν



στρέφοντα, μή σου προσθίγω γενειάδος.  
 θάρσει· πέφευγας τὸν ἐμὸν ἰκέσιον Δία, 345  
 ὥς ἔψομαί γε, τοῦ τ' ἀναγκαίου χάριν,  
 θανεῖν τε χρήζουσ'· εἰ δὲ μὴ βουλήσομαι,  
 κακὴ φανοῦμαι, καὶ φιλόψυχος γυνή.  
 τί γάρ με δεῖ ζῆν; ἥ πατὴρ μὲν ἦν ἄναξ  
 Φρυγῶν ἀπάντων· τοῦτό μοι πρῶτον βίον. 350  
 ἔπειτ' ἐθρέφθην ἐλπίδων καλῶν ὕπο,  
 βασιλεῦσι νύμφη, ζῆλον οὐ σμικρὸν γάμων  
 ἔχουσ', ὅτου δῶμ' ἐστίαν τ' ἀφίξομαι·  
 δέσποινα δ', ἡ δύστηνος, Ἰδαίαισιν ἦν  
 γυναιξὶ, παρθένοισ τ' ἀπόδλεπτος μέτα, 355

many MSS. and Eustathius on Il. A. p. 129, 14=97, 31. with no difference as to the sense, but a most important one as to the metre. My meaning will perhaps be better understood by observing, that *very few verses are to be found in the Tragedians like the one in the beginning of the Ion*, Ἄτλας ὁ χαλκίοισι νώτοις οὐρανόν." Porson. See the note on Phœn. 1419. and Porson's Preface p. xiv.

345. τὸν ἐμὸν ἰκέσιον Δία, Schol. οἱ ἰκετεύοντες ἰκέσιον Δία προέτεινον, οἱ δὲ συνοικοῦντες ἐφέστιον, οἱ δὲ φίλοι φίλιον, οἱ δ' ἐν μιᾷ τάξει καὶ συμμορία καταλεγόμενοι ἐταιρεῖον, οἱ δὲ ξένοι ξένιον, οἱ δ' ἐν ὄρκοις συμφωνίας ποιοῦντες ὄρκιον, οἱ δὲ ἀδελφοὶ ὁμόγνιον· φησὶν οὖν ἐκπέφευγας τὸν ἐμὸν ἰκέσιον Δία, ἤγουν ὃν ἐγὼ ἐμελλον προτείνειν ἰκετεύουσα, ταυτέστιν ἐκπέφευγας τὴν ἐμὴν ἰκεσίαν: the meaning therefore is: *you have escaped the vengeance of Jove, which would fall on you for rejecting me a suppliant: inasmuch as I will even follow you voluntarily.* Hom. Od. I. 270. Ζεὺς δ' ἐπιτιμῆτωρ ἰκετῶν τε ξείνων τε, Ξείνιος: N. 213. Ζεὺς σφεας τίσαιοι ἰκετήσιος. In Soph. Antig. 483. εἴθ' ὁμαιμονεστέρα Τοῦ παντὸς ἡμιν Ζηνὸς Ἐρκείου κυρεῖ, the expression Ζην

Ἐρκείου is used for *all those who worship the same tutelary Deity, and are under his protection.*

346. "γε (for σοι, as in Aldus) is given by Brunck from his *membræ*: the MS. N. has σε, and σοι written above it: γε having been first changed into σε, and then σε into σοι on account of the construction. Cleanthes in Epictetus Enchir. 77. confirms γε by his imitation: Ἄγου δέ μ', ὦ Ζεῦ, καὶ σύ γ' ἡ πεπρωμένη, Ὅποι ποθ' ὑμῖν εἰμὶ διατεταγμένος· Ὡς ἔψομαί γ' ἄοκνος· ἦν δὲ μὴ θέλω, Κακὸς γενόμενος, οὐδὲν ἤσسون ἔσομαι. Perhaps both would have written better thus, Κακὸς (κακὴ) φανοῦμαι, κοῦδὲν ἤσσον ἔσομαι." Porson.

348. φιλόψυχος: the penult is long, being derived from ψυχή: in παραψύχῃ, v. 280. it is short, being derived from the second aor. of παραψύχω.

352. ζ. οὐ σμ. γ. ἔχουσα, *having in myself, carrying with me, being the object of, occasioning no small competition with regard to my nuptials*: Schol. ἔριν τιθεῖσα; see Matth. Gr. Gr. § 367.

355. "παρθένοισί τ' Ald. But King παρθένοισ τ' from MSS.; and thus the membr. Cant. J. M. N. R. in others, παρ-



ἴση θεῇσι, πλὴν τὸ κατθανεῖν μόνον·  
 νῦν δ' εἰμὶ δούλη. πρῶτα μὲν με τοῦνομα  
 θανεῖν ἐρᾶν τίθησιν, οὐκ εἰωθὸς ὄν·  
 ἔπειτ' ἴσως ἂν δεσποτῶν ὤμων φρένας  
 τύχοιμ' ἂν, ὅστις ἀργύρου μ' ὠνήσεται,  
 τὴν Ἑκτορός τε χᾶτέρων πολλῶν κάσιν·  
 προσθεὶς δ' ἀνάγκην σιτοποιὸν ἐν δόμοις,

360

θένοις without the conjunction. Canter has μέγα for μέτα, without reason." Porson. "Yet μετὰ with the dative is of rare occurrence in the tragic writers." Herm. Soph. Phil. 1096. κραταιαῖς μετὰ χερσὶν ἴσχαν.

ἀπόβλεπτος, for the quantity of this word, see v. 298.

356. "Others θεοῖσιν." Porson. πλὴν τὸ κατθανεῖν, except as regards death: πλὴν must here be taken adverbially, and κατὰ may be understood.

357. τοῦνομα. Schol. ἤτοι τὸ καλεῖσθαι δούλην, οὐκ εἰωθὸς καὶ οὐ σύνηθες ὄν, ποιεῖ ἐμὲ ἐπιθυμεῖν θανεῖν.

358. "The junction of a substantive participle with another participle is rare. Yet Homer has, Il. T. 80. ἐπιστάμενόν περ ἐόντα. Aristophanes Ran. 733. Οὔτε γὰρ τούτοισιν οὔσιν οὐ κεκτεδουλευμένοι. Menander in Stobæus iv. p. 53, 38. Ἐπ' αὖν ἐν ἀγαθοῖς εὐνοοῦμενός τις ὢν. Add to these Aristot. Φυσ. Ἀκροασ. iii. 13. It is frequent in later writers." Porson. Æschin. c. Timarch. p. 69. Reisk. Καίπερ ὁμολογούμενον τοῦ πράγματος ὄντος: Herod. vii. 143. εἰ ἐς Ἀθηναίους εἶχε τὸ ἔπος εἰρημένον ἐόν κως.

359. δεσποτῶν—ἄστις. "The relative often differs in number from the word to which it is referred, and is in the singular when that is in the plural. This takes place when it refers not so much to a determinate person or thing, as to all of the species to which the preceding substantive belongs, or when a word of general import, as πᾶς, precedes. Hence also in this case ὅστις or ὅς ἂν is commonly put. Il. Π. 621.

χαλεπὸν σε—πάντων ἀνθρώπων σθέσσαι μένος, ὅς κέ σευ ἄντα ἔλθῃ ἀμυνόμενος. Od. Φ. 293. Οἶνός σε τρώει μελιγδῆς, ὅστε καὶ ἄλλους βλάπτει, ὅς ἂν μιν χανδὸν ἔλῃ. Comp. ib. 313. Soph. Antig. 707. "Ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ, ἢ γλῶσσαν, ἢ οὐκ ἄλλος, ἢ ψυχὴν ἔχειν, οὗτοι διαπτυχθέντες, ὥφθησαν κακοί." Matth. Gr. Gr. § 475. See Med. 222. Brunck on Soph. Aj. 760. Monk on Eur. Hipp. 78. who produces an instance of this Grecism from Tibullus i. 6. 39. Tunc procul absitis, quisquis colit arte capillos, Effluit effuso cui toga laxa sinu. So Ter. Eun. Prol. i. Si quisquam est, qui placere se studeat bonis Quamplurimis, et minime multos lædere, in his poeta hic nomen proficitur suum: see below 615. On the double ἂν, see Matth. Gr. Gr. § 599.

361. "χᾶτέρων πολλῶν displeases Brunck, who conjectures καγαθῶν πολλῶν: to no purpose." Porson.

362. "Thus Ald. Some editions have προσθεὶς, which does not suit the sense so well." Porson. Here. F. 710. Ἐπεὶ δ' ἀνάγκην προστίθης ἡμῖν θανεῖν. Such repetitions as ἀνάγκην and ἀναγκάσει in v. 364. seem to have been rather affected by the Tragedians: comp. 233. θύματος δ' ἐπιστάτης, Ἱερεὺς τ' ἐπέστη τοῦδε παῖς Ἀχιλλεύς.

ἀνάγκην σ. Hecuba in Tro. 500. expresses her fears that she shall be compelled to undergo similar indignities: τούτοις με προσθήσουσιν, ἢ θυρῶν λάτρην Κλῆδας φυλάσσειν, τὴν τεκοῦσαν Ἑκτορα, ἢ σιτοποιεῖν κ. τ. λ. Androm. 164. δεῖ σ', ἀντὶ τῶν πρὶν ὀλέθρων φρονημάτων, Πτῆξαι ταπεινὴν, προσ-

σαίρειν τε δῶμα, κερκίσιν τ' ἐφεστάναι,  
 λυπρὰν ἄγουσαν ἡμέραν μ' ἀναγκάσει·  
 λέχη δὲ τὰμὰ δούλος ὠνητὸς ποθὲν 365  
 χρανεῖ, τυράννων πρόσθεν ἡξιωμένα.  
 οὐ δῆτ' ἀφίημι ὁμμάτων ἐλεύθερον  
 φέγγος τόδ', Αἴδη προστιθεῖς ἐμὸν δέμας.  
 ἄγ' οὖν, Ὀδυσσεῦ, καὶ διέργασαί μ' ἄγων·  
 οὔτ' ἐλπίδος γάρ, οὔτε του δόξης ὁρῶ 370  
 Σάρσος παρ' ἡμῖν, ὥς ποτ' εὖ πράξαί με χρή.  
 μήτερ, σὺ δ' ἡμῖν μηδὲν ἐμποδὼν γένη  
 λέγουσα, μήτε δρῶσα· συμβούλου δέ μοι  
 θανεῖν, πρὶν αἰσχρῶν μὴ κατ' ἀξίαν τυχεῖν.  
 ὅστις γὰρ οὐκ εἴωθε γεύεσθαι κακῶν, 375

πεσεῖν τ' ἐμὸν γόνυ, Σαίρειν τε δῶμα  
 τοῦμόν: the words of Hermione to  
 Andromache.

364. λυπρὰν ἡμέραν, a wretched exist-  
 ence: as δούλειον ἡμῶν 56.

367. οὐ δῆτα, no indeed; see Elmsley  
 on Eur. Heracl. 987.—ἀφίημι φέγγος  
 ὁμμάτων for morior, as βλέπων for  
 vivis, 311.

369. “ἄγ' οὖν μ' Ald. Some MSS.  
 Ἄγου μ', which is very nearly the true  
 reading. For by taking away a small  
 stroke (μ μ) we may read Ἄγ' οὖν as  
 in Thomas Magister v. διαχρῶμαι.”  
 Porson. διέργασαι, despatch me; so  
 ἐκπράσσω 513. and conficio in Latin.  
 “This word hath ended him.” Shakspeare.  
 Henry VI.

370. “A similar collocation of τις  
 occurs in Aesch. Prom. 21. “Ἰν' οὔτε  
 φωνῇ, οὔτε του μορφῇ βροτῶν Ὀψεί.  
 Soph. Trach. 3. οὔτ' εἰ χρηστὸς, οὔτ'  
 εἴ τω κακός. See below 1161.” Por-  
 son. Soph. Antig. 257. σημεία δ' οὔτε  
 θνητὸς οὔτε τοῦ κυνῶν ἑλθόντος. του  
 for ἐκ τινός, expectation from any one.

371. χρή, it is possible: see Med.  
 518.

372. “μᾶτερ Ald. here and else-  
 where, which and similar Dorisms  
 King has removed on the authority of

MSS. and with the approbation of  
 Valck. on Phœn. 11.” Porson. In  
 speeches, δὲ occupies the third place:  
 see 1269.

373. “μὴ δὲ Ald. MSS. vary.”  
 Porson. λέγουσα, μήτε δρῶσα, i. e.  
 μήτε λ., μ. δρ. Soph. Phil. 770. πρὸς  
 θεῶν, ἐφίεμαι ἔκοντα μήτ' ἄκοντα. A  
 similar ellipsis occurs in Virg. Æn. i.  
 544. quo justior alter, Nec pietate fuit  
 nec bello major et armis.

374. μὴ κατ' ἀξίαν, unbecoming my  
 rank: 855. χρῆσθαι μὴ κατὰ γνώμην  
 τρόποις: Med. 771. δέχου δὲ μὴ πρὸς  
 ἡδονὴν λόγους.

375. γεύεσθαι κακῶν, to experience  
 troubles. Eur. Herc. F. 1356. Ἀτὰρ  
 πόνων δὴ μυρίων ἐγευσάμην. Soph.  
 Trach. 1103. Ἄλλων τε μόχθων μύ-  
 ριων ἐγευσάμην. Antig. 582. κακῶν  
 ἔγευστος. In the Scriptures we meet  
 with the expression γεύομαι θανάτου.  
 The student will observe the difference  
 between the active and middle voices:  
 γεύω, to make another taste, γεύομαι, to  
 make oneself taste, to taste: thus He-  
 rod. vii. 46. Ὁ δὲ δεδός, γλυκύν γεύσας  
 τὸν αἰῶνα, φθονερὸς ἐν αὐτῷ εὐρίσκεται  
 ἐὼν, having given us a taste of. The  
 Latins use the verb gustare in a similar  
 sense: Herus meus hic quidem est;



- φέρει μὲν, ἀλγεῖ δ', αὐχέν' ἐντιθεὶς ζυγῶ.  
 Σανὼν δ' αὖν εἴη μᾶλλον εὐτυχέστερος,  
 ἢ ζῶν. τὸ γὰρ ζῆν μὴ καλῶς μέγας πόνος.  
 Χο. δεινὸς χαρακτήρ, καπίσημος ἐν βροτοῖς,  
 ἐσθλῶν γενέσθαι, καπὶ μεῖζον ἔρχεται 380  
 τῆς εὐγενείας ὄνομα τοῖσιν ἀξίοις.  
 Εκ. καλῶς μὲν εἶπας, θύγατερ· ἀλλὰ τῷ καλῷ  
 λύπη πρόσσεστιν. εἰ δὲ δεῖ τῷ Πηλέως  
 χάριν γενέσθαι παιδί, καὶ ψόγον φυγεῖν  
 ὑμᾶς, Ὀδυσσεύ, τήνδε μὲν μὴ κτείνετε· 385

*gustare ejus sermonem volo.* Plaut. Mostel. v. 1, 15. Et tu, Galba, quandoque degustabis imperium. Tac. Ann. vi. 20.

377. μᾶλλον εὐτυχέστερος. "The adv. μᾶλλον is often put with the comparative. Herod. i. 31. Ὡς ἄμεινον εἶη ἀνθρώπων τεθνάναι μᾶλλον ἢ ζῶειν: 32. μᾶλλον ὀλβιώτερός ἐστι, and in Homer, Il. Ω. 203. ῥήτεροι μᾶλλον. Æsch. S. c. Th. 675. Τίς ἄλλος μᾶλλον ἐνδικώτερος; Isocr. Archid. 138. πολὺν μᾶλλον κρεῖττον." Matth. Gr. Gr. § 458. Soph. Antig. 1210. μᾶλλον ἄσπον. Eur. Hipp. 487. μᾶλλον ἀλγίων κλύειν. For instances of a double superlative, see 624. So *magis* amongst the Latins. Nam nisi qui argentum dederit, nugas egerit, Qui dederit *magis* majores nugas egerit. Plaut. Menæchm. Prol. 55. Nam *magis* multo patior facilius verba. Id. Menæchm. v. 6, 13. Shakspeare. Tempest, i. 2. *more better*.  
 378. "ζῆν ἐν κακοῖς Stobæus p. 133. ed. Grot. but μὴ καλῶς p. 501. for κακῶν 375. Stobæus has πόνων." Porson.

379. χαρακτήρ, the stamp or impression upon coins, from χαράσσω: strong and deeply stamped is the impress of nobility. Eurip. uses the same metaphor in Med. 516—519. Hipp. 102.

380. ἐσθλῶν γενέσθαι. "The gen. expresses the person or thing from which any thing proceeds, and is to be rendered by the preposition *ab, ex, from*. — In the same relation stand εἶναι,

γίνεσθαι with the gen. Xen. Cyr. i. 2, 1. Πατὴρ μὲν δὴ λέγεται Κῦρος γενέσθαι Καμβύσου, μητρὸς δὲ ὁμολογεῖται Μανδάνης γενέσθαι, *natus esse dicitur patre Camb.* Thus also ποταμοῦ (κατὰ) γένος εἶναι, Διὸς εἶναι γενεῆν, Il. Φ. 186. Again, Eur. Iph. A. 407. Δεῖξεις δὲ ποῦ μοι πατὴρ ἐκ ταυτοῦ γεγῶς; This gen. is used even with verbs of begetting. Eur. Med. 800. οὔτε τῆς νεοζύγου Νύμφης τεκνώσει παῖδα: Ion. 3. μῖα θεῶν ἔφυσε Μαίαν: with which otherwise ἐκ is put." Matth. Gr. Gr. § 374. See below, 420. ἐσθλῶν for noble, as Soph. Antig. 38. εἴτ' εὐγενὴς πέφυκας, εἴτ' ἐσθλῶν κακή: so *bonus* in Latin: Hor. Od. iv. 29. Fortes creantur fortibus et bonis.

381. "τοῦνομα Ald., which Brunck and Beek have recalled. But King has properly given ὄνομα, from a MS. no doubt, for thus it is read in Aug. 1, 2, 3. C. Cant. E. Harl. L. Mosq. 3, 4. The copies of Stobæus fluctuate between οὔνομα and τ' ὄνομα. In N. also οὔνομα." Porson. "Interpreters generally consider ὄνομα as the nominative: τὸ ὄνομα τῆς εὐγενείας ἐπὶ μ. ἔρχ. τοῖς ἀξ.: in this case the article (τοῦνομα) would be required. It must be taken as the accus. in this construction: τὸ ἐσθλῶν γενέσθαι ἐπὶ μ. ὄνομα τῆς εὐγ. ἔρχ. τοῖσιν ἀξ." Hermann. I would connect τῆς εὐγενείας with τοῖσιν ἀξ.: and it (i. e. to be nobly born) gains a greater name in those who are worthy of their nobility.



ἡμᾶς δ' ἄγοντες πρὸς πυρὰν Ἀχιλλέως,  
κεντεῖτε, μὴ φείδεσθ'· ἐγὼ ἴτεκον Πάριν,  
ὃς παῖδα Θέτιδος ὤλεσεν τόξοις βαλὼν.

Οδ. οὐ σ', ὦ γεραιὰ, κατθανεῖν Ἀχιλλέως  
φάντασμ' Ἀχαιοὺς, ἀλλὰ τήνδ', ἠτήσατο. 390

Εκ. ὑμεῖς δέ μ' ἀλλὰ θυγατρὶ συμφονεύσατε,  
καὶ δις τόσον πῶμ' αἵματος γενήσεται  
γαῖα, νεκρῷ τε τῷ τάδ' ἐξαιτουμένῳ.

Οδ. ἅλις κόρης σῆς θάνατος· οὐ προσοιστέος  
ἄλλος πρὸς ἄλλῳ· μηδὲ τόνδ' ὠφείλομεν. 395

Εκ. πολλή γ' ἀνάγκη θυγατρὶ συνθανεῖν ἐμε.

Οδ. πῶς; οὐ γὰρ οἶδα δεσπότης κεκτημένος.

Εκ. ὁποῖα κισσὸς δρυὸς, ὅπως τῆσδ' ἔξομαι.

387. “ἔτεκον ἐγὼ is edited by Brunck, in opposition to MSS.; and even with the consent of MSS. would be objectionable.” Porson.

391. ‘Ἑμεῖς δέ μ’ ἀλλά: ἀλλὰ in this position means. *at least, at any rate, then*: Med. 938. σὺ δ’ ἀλλὰ σὴν κέλευσον αἰτεῖσθαι πατρὸς Γυναιῖκα. Soph. Antig. 552. Τί δῆτ’ ἂν ἀλλὰ νῦν σ’ ἐπωφελοῖμ’ ἐγώ; Electr. 412. ὦ θεοὶ πατῶν, ξυγγένεσθέ γ’ ἀλλὰ νῦν.

392. “πόμ’ MSS. and editions; but *this form was unknown to the Attics*; as is clearly proved by one argument. There are many places in which the metre requires πῶμα; none where it requires πόμα; few where it can admit it.” Porson. Cf. Alc. 922.

394. Eur. Or. 1037. ἅλις τὸ μητρὸς αἷμ’. Iph. T. 1014. ἅλις τὸ κείνης αἷμα, sc. ἐστὶ: cf. Hec. 530.

395. “ὠφείλομεν Ald. ὀφείλομεν the edd. of Barnes, King, Brunck; and thus the MSS. Aug. 1, 2. H. J. N. But the preponderance is in favour of ὠφείλομεν, which I have now restored, having formerly too hastily agreed with Brunck.” Porson. Render thus: *and would that we were not bound to (offer) this!* The 2 aor. ὠφελον is more usual in the expression of a

wish, *utinam, would that!* “But Hesiod has in a similar case ὠφείλον: Μηκέτ’ ἔπειτ’ ὠφείλον ἐγὼ πέμπτοισι μετεῖναι. And there is no doubt that the imperfect, however it may have been written, was the true old form of this wish, *it was my duty to have been there, I ought to have been there*. The common ὠφελον arose therefore entirely from a quick pronunciation of the above formula, and has the appearance only of an aor. 2.” Buttmann’s Irreg. Verbs. Eur. Iph. A. 1303. μήποτ’ ὠφείλε (Priamus) τὸν ἀμφὶ βοῦσὶ βουκόλον τραφέντ’ Ἀλέξανδρον οἰκίσαι ἀμφὶ τὸ λευκὸν ὕδωρ. See Matth. Gr. Gr. § 513. Obs. 3.

397. Schol. πῶς λέγεις συναποθανεῖν; οὐ γὰρ οἶδα, ὅτι κέκτημαι δεσπότην σέ, τοῦτό με ποιῆσαι ἀναγκάσοντα: ἀνάγκη is a word applicable to a slave: see v. 362. Οἶδα, ἐπίσταμαι, ἴσημι, and other verbs of similar signification, are followed by a participle: see v. 244. Matth. Gr. Gr. § 548, 2.

398. “*δμοῖα* is Reiske’s emendation, adopted by Brunck and Beek, for *ὁποῖα*, which Aldus and the MSS. have. For ὅπως B. οὕτως. But upon consideration, I am suspicious of this emendation, and think the common reading

Οδ. οὐκ ἦν γε πείθῃ τοῖσι σοῦ σοφωτέροις.

Εκ. ὥς τῇσδ' ἐκούσα παιδὸς οὐ μεθήσομαι. 400

Οδ. ἀλλ' οὐδ' ἐγὼ μὴν τήνδ' ἄπειμ' αὐτοῦ λιπών.

Πολ. μήτερ, πιθού μοι· καὶ σὺ, παῖ Λαερτίου,  
χάλα τοκεῦσιν εἰκότως θυμουμένοις.

defensible. Generally indeed ὅπως or ὅπως μὴ is construed with the second person, sometimes with the third, more seldom with the first. Aristophanes Eccles. 296. "Ὅπως δὲ τὸ σύμβολον Λα-  
εόντες ἔπειτα πλη-σίοι καθεδούμεθα. A little below he says without an ellipsis, "Ὅρα δ' ὅπως ὠθήσομαι τοῦσδε τοὺς ἐξ ἄσπεος. Antiphanes Athen. iii. p. 123. B. "Ὅπως ὕδωρ ἔφοντα μηδέν' ὄψομαι. The common reading also in Eur. Tro. 147. which Musgrave vainly endeavours to correct, must be retained: Μάτηρ δ' ὥς τις πτανοῖς κλαγγάν' Ὀρ-  
νισιν, ὅπως ἐξάρξω γὰρ Μολπάν." Porson. "Comp. Aristoph. Nub. 257. ὥσπερ με τὸν Ἀθάμανθ' ὅπως μὴ θύ-  
σετε." Schæf. The ellipsis in this passage is ἴσθι, as in v. 400. (know) that I will cling to her as the ivy to the wall: see Med. 1210. "It is evident that the genitive was intended to imply a part. The construction of the verbs to take with the gen. appears to have arisen from this cause. Yet these are for the most part only verbs middle: λαμβάνεσθαι and its compounds ἀντιλ., ἐπιλ., δράττεσθαι, ἄπτεσθαι, ἔχεσθαι, ἀντέχεσθαι τινος. Xen. K. 'A. vii. 6, 41. \*Ἦν οὖν σωφρονῶμεν, ἐξόμεθα αὐτοῦ, we shall keep hold of him: vi. 3, 17. Κοινῇ τῆς σωτηρίας ἔχεσθαι, in salutem incumbere, to be earnestly atten-  
tive to his safety. Herod. i. 93. λίμνη δὲ ἔχεται τοῦ σήματος μεγάλη, borders upon. Thuc. i. 140. τῆς γνώμης τῆς αὐτῆς ἔχομαι, persevere in." Matth. Gr. Gr. § 365. See below, v. 827. "The future for the conjunctive is the regular construction after ὅπως, which indeed takes the pres., the aor. 1. pass. and aor. 2. in the conjunctive, but instead of the aor. 1. act. and mid. re-  
quires the future, and this, whether it be governed by a verb preceding, or

that ὅρα, *cave*, is omitted. In the pas-  
sages where the aor. 1. conj. still re-  
mains after ὅπως, one or other of the  
MSS. or editions generally has the  
future. But ὅπως ἂν, *that*, takes the  
conj. and aor. 1. act." Ibid. § 520.  
See also Brunck on Soph. Aj. 557.  
Monk. Hipp. 520.

399. "Thus most of the MSS. and  
the Schol. The reading of Aldus, Οὐ  
μὴν γε, is faulty, were it only for this  
reason, that Οὐ μὴν is followed by γε,  
without any intervening word. See  
Phœn. 1638. In Bacch. 852. read  
Οὐκ ἠέλησε." Porson.

400. ὥς: the ellipsis to be sup-  
plied is ἴσθι, or ὅρα, (*be assured*) that I  
will not quit my hold of this my child:  
see Med. 609. "μεθεῖσθαι, to let go,  
takes only the gen., μεθίεναι on the  
contrary, in the same sense, usually  
takes the accus. Soph. Œd. C. 830.  
μέθεες χεροῖν τὴν παῖδα δάσσον: (Eur.  
Hec. 549. 552. Hipp. 333.) Aris-  
toph. Plut. 42. "Ὅτ' ἐναντήσασιν πρῶ-  
τον ἐξῶν, Ἐκέλευσε τούτου μὴ μεθε-  
σθαι μ' ἔτι. In Eur. Med. 734. "Ἀγού-  
σιν οὐ μεθεῖ" ἂν ἐκ γαλας ἐμέ, ἐμέ is  
governed of ἄγουσιν, and with μεθεῖο  
must be supplied ἐμοῦ: (see Porson's  
note.)" Matth. Gr. Gr. § 332.

401. Εἶμι and its compounds have al-  
ways a future signification in the Attic  
writers; (Dawes M. Cr. 82.) so also  
in Homer, Il. A. 169. νῦν δ' εἶμι Φθίηνδ':  
E. 256. ὀκνεῖω δ' ἵππων ἐπιβαινέμεν  
ἀλλὰ καὶ αὐτὼς Ἀντίον εἶμ' αὐτῶν. See  
Phœn. 260. Below, 414. ἄπειμι must be  
rendered, I am going; as in Phœn. 623.

402. Λαέρτης, Λαέρτιος, and Λάρτιος,  
(Soph. Aj. 1. Eur. Tro. 423.) are in  
use in the tragic writers: only the first  
in Homer.

403. Χάλα, *give way*: a word ap-  
plied to slackening the sails when the



σὺ δ', ὦ τάλαινα, τοῖς κρατοῦσι μὴ μάχου.  
 βούλει πεσεῖν πρὸς οὐδας, ἐλκῶσαί τε σὸν 405  
 γέροντα χρῶτα, πρὸς βίαν ὠθουμένη,  
 ἀσχημονήσαι τ', ἐκ νέου βραχίονος  
 σπασθεῖς ; ἂ πείσει. μὴ σύ γ' οὐ γὰρ ἄξιον.  
 ἀλλ', ὦ φίλη μοι μήτηρ, ἡδίστην χέρα  
 δὸς, καὶ παρειὰν προσβαλεῖν παρηΐδι· 410  
 ὥς οὐ ποτ' αὖθις, ἀλλὰ νῦν πανύστατον,  
 ἀκτίνα κύκλον δ' ἡλίου προσόψομαι.  
 τέλος δέχει δὴ τῶν ἐμῶν προσφθεγμάτων.  
 ὦ μήτηρ, ὦ τεκοῦς, ἄπειμι δὴ κάτω.

Εκ. ὦ δῦγατερ, ἡμεῖς δ' ἐν φάει δουλεύσομεν; 415  
 Πολ. ἀνυμφος, ἀνυμέναιος, ὦν μ' ἐχρῆν τυχεῖν.

wind is strong : cf. Orest. 690. 698.  
 — τοκεῦσιν. “ In Greek the plural is often used for the singular. Æsch. Pr. 67. σὺ δ' αὖ κατοκνεῖς, τῶν Διός τ' ἐχθρῶν ὑπὲρ Στένεις ; where only Prometheus is meant. Eur. Hec. 403. τοκεῦσιν, instead of the mother. The general expression in the plural gives greater emphasis to the speech.” Matth. Gr. Gr. § 292.

404. “ Some MSS. have σύ τ'.” Porson. Cf. 372. 1269. See Porson on Orest. 614.

408. “ ἂ πείσει. Understand, τοῖς κρατοῦσιν εἰ μαχεῖ.” Porson. πείσει, Att. for πείσῃ, from πάσχω.

μὴ σύ γ', sc. ποιήσης ταῦτα, do not so. “ When any one wishes to dissuade another from any thing by entreaties, μὴ σύ γε is very commonly used with the omission of the verb preceding. Soph. CEd. C. 1441. ΠΟΛ. εἰ χρῆ, θανοῦμαι. ANTIG. μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ. Eur. Phœn. 541. Τί τῆς κακίστης δαιμόνων ἐφίεσαι, Φιλοτιμίας, παῖ ; μὴ σύ γ' ἄδικος ἢ θεός.” Matth. Gr. Gr. § 465. The ellipsis is supplied in Med. 1052. μὴ δήτα, θυμῆ, μὴ σύ γ' ἐργάσῃ τάδε.

οὐ γὰρ ἄξιον, for it is not worthy of you, i. e. becoming.

411. “ πανύστατα Ald. The hiatus

is removed by many MSS. and by Alc. 205. where the same distich is repeated.” Porson. Soph. Aj. 857. Καὶ τὸν διφρευτὴν ἥλιον προσενέπω, Πανύστατον δὴ, κοῦ ποτ' αὖθις ὕστερον : Antig. 806. ‘Ορᾶτέ μ', ὦ γᾶς πατρίας πολῖται, Τὰν νεάταν ὁδὸν Στείχουσιν, νεάτον δὲ φέγγος Δεύσσουσιν ἀελίου, Κοῦ ποτ' αὖθις.

413. “ δέχου Ald. edd. But δέχη (or δέχη) Mosq. 1. 4. Cant. G. H. L. M. N. R. Eumath. vi. p. 202. δ' ἔχη C. E. δ' ἔχον as a various reading C. E. although in C. γρ. is not prefixed : τ' ἔχει Mosq. 3. δ' ἔχει in Aug. 2. as a various reading, in C. and in both the Harleian. I have therefore edited δέχει. See what trouble the Attic form (δέχει for δέχη) has given to the transcribers, and compare Orest. 404. where ἀποτρέπει is found in E.” Porson. The particle δὴ may be rendered by now. “ It has the effect of strengthening and confirming what is said, indeed, in truth.” Matth. Gr. Gr. 603. Eur. Heracl. 573. προσειποῦς ὕστατον πρόσφθεγμα δὴ, as Elmsley reads for μοι.

416. ἀνυμέναιος, ὦν κ. τ. λ. Paraphr. ἄμοιρος Ὑμεναίων, ὧν ἔπρεπεν ἐμὲ λαχεῖν δηλονότι. Cf. 21. Thus Antigone describes herself, Soph. Antig. 916.



Εκ. οἰκτρὰ σὺ, τέκνον· ἀθλία δ' ἐγὼ γυνή.

Πολ. ἐκεῖ δ' ἐν Αἴδου κείσομαι χωρὶς σέθεν.

Εκ. οἶμοι, τί δράσω ; ποῖ τελευτήσω βίον ;

Πολ. δούλη θανούμαι, πατρὸς οὖσ' ἐλευθέρου. 420

Εκ. ἡμεῖς δὲ πεντήκοντά γ' ἄμμοροι τέκνων.

Πολ. τί σοι πρὸς Ἑκτορ', ἢ γέροντ' εἶπω πόσιν ;

Εκ. ἄγγελλε πασῶν ἀθλιωτάτην ἐμέ.

Πολ. ὦ στέρνα, μαστοί θ', οἳ μ' ἐθρέψαθ' ἠδέως.

Εκ. ὦ τῆς ἀώρου θύγατερ ἀθλία τύχης. 425

Πολ. χαῖρ', ὦ τεκοῦσα, χαῖρε, Κασάνδρα τ' ἐμῇ,

Ἄλεκτρον, ἀνυμέναιον, οὔτε τοῦ γάμου  
Μέρος λαχοῦσαν, οὔτε παιδεῖον τροφῆς.

418. ἐν Αἴδου, sc. δόμοις, a very frequent ellipsis in Homer and the tragic writers ; it is supplied in Alc. 25. ὅς  
νιν εἰς Αἴδου δόμους Μέλλει κατάξειν.

419. " ποῖ τ. β. " Sensus est : *ad quem exitum vitam perducam ?*" Matth. Schol. μέχρι τίνος ζήσομαι ; Tro. 1029. ἔν' εἰδῆς, οἳ τελευτήσω λόγον.

421. " Before Brunck the line stood thus : ἡμεῖς δὲ πεντήκοντ' ἄμμοροι δὴ τέκνων. He from his MS. edited, ' ἡμεῖς δὲ πεντήκοντά γ' ἄμμοροι τέκνων. Now attend to Ammon : " Sed jure huic mutationi, quam nulli confirmant codices, se jam objecit Steinbrychel." Yet, such is his skill or accuracy, he has himself edited ἄμμοροι, admiring, it seems, the stability of spondees. As he at other times refers to the Moscow MSS., how could he fail to know that in l. 3. the line runs thus : ἡμεῖς δὲ πεντήκοντά γ' ἄμμοροι τέκνων, with which agree E. R. : δὴ is omitted in L. N. Aug. 1. and 2. But since ἄμμοροι is a word of suspicious character, Beck has attributed to Brunck a better reading than the one edited by him, viz. ἄμμοροι. That no doubt may exist, the whole verse is exhibited precisely as I have edited it by Eustathius on Il. Z. p. 639, 57=499, 6." Porson. Tro. 134. ἃ σφάζει μὲν τὸν πεντήκοντ' ἀροτῆρα τέκνων. Virg. Æn. ii. 503. Quinquaginta illi thalami, spes tanta nepotum. Hom. Il. Z. 243.

422. τί σοι—εἶπω ; what can I say for thee ? see above, 195.

423. ἄγγ. ἐμὲ (οὔσαν) π. ἀθλ. Thus 589. ἀγγελεῖσά μοι Γενναῖος.

425. " The double epithet ἀώρου ἀθλίας is very inelegant. I have therefore taken away a letter, at the suggestion of Markland on Eur. Iph. T. 1490. Orest. 1028. ὦ μέλεος ἥβης σῆς, Ὀρέστα, καὶ πότμου, Θανάτου τ' ἀώρου." Porson. Hermann reads σῆς for τῆς, and ἐμοὶ in the next line.

426. " ἐμοὶ Brunck from his membr. ; but ἐμῇ in very many MSS., which I think better. Many also have χαῖρ' ὦ Κ. Again χαῖρωσιν, which King has given from conjecture for χαίρουσιν, is a solecism, and can neither stand for χαίροιεν, or χαίροιεν ἔν, or χαιρόντων. Yet Brunck, Beck, and Ammon have followed him. Οὕτως αὐτοῖς ἀταλαιπώρως ἢ πολίσις διέκειτο. At the end of the line, τόδε for χαρὰ is a reading of a Leyden MS. noticed by Valek. Phœn. 621. The Scholiast : μητρὶ δ' οὐκ ἔστι τὸ χαίρειν δηλονότι. With the Leyden, a Harleian MS. (J.) coincides, and over τόδε has, ἡγουν τὸ χαίρεσθαι, an elegant Datism." Porson. Aristoph. Eup. 291. νῦν τοῦτ' ἐκεῖν' ἦκει τὸ Δάτιδος μέλος, ὧς ἡδομαι, καὶ τέρομαι, καὶ χαίρομαι. This line is attributed to Datis, the Persian general, on the occasion of the reduction of Naxos. The word χαίρομαι is a barbarism, for the Greeks always said χαίρω. Hence the term Datism was applied to similar

Εκ. χαίρουσιν ἄλλοι, μητρὶ δ' οὐκ ἔστιν τόδε.

Πολ. ὅ, τ' ἐν φιλίπποις Θρηξὶ Πολύδωρος κάσις.

Εκ. εἰ ζῇ γ' ἀπιστῶ δ' ὧδε πάντα δυστυχῶ.

Πολ. ζῇ, καὶ θανούσης ὄμμα συγκλείσει τὸ σόν. 430

Εκ. τέθνηκ' ἔγωγε, πρὶν θανεῖν, κακῶν ὕπο.

Πολ. κόμιζ', Ὀδυσσεύ, μ', ἀμφιθεὶς κára πέπλοις,

ὥς, πρὶν σφαγῆναί γ', ἐκτέτηκα καρδίαν

θρήνοισι μητρὸς, τήνδε τ' ἐκτίκω γόοις.

ὦ φῶς· προσειπεῖν γὰρ σὸν ὄνομα ἔξεστί μοι, 435

solecisms. See Anthon's ed. of Lempriere's Class. Dict.

427. For the same play on the word χαῖρε, see Orest. 1082. Χαῖρ' οὐ γὰρ ἡμῖν ἐστί τοῦτο, σοί γε μήν. Οἱ γὰρ θανόντες χαρμάτων τητάμεθα. Phoen. 627. ΠΟ. Μῆτερ, ἀλλά μοι σὺ χαῖρε. ΙΟ. Χαρτὰ γοῦν πάσχω, τέκνον: Alc. 526. ΗΡ. Ἀδμητε, καὶ σὺ χαῖρε, Θεσσαλῶν ἀναξ. ΑΔ. Θέλωιμ' ἂν εὖνουν δ' ὄντα σ' ἐξεπίσταμαι. Soph. El. 1484. χαίροις ἂν, εἴ σοι χαρτὰ τυγχάνει τάδε. Johnson's Irene: 'Oh mortal woe! one kiss and then farewell. Irene. The Gods have given to others to fare well. Oh, miserably must Irene fare.'

428. I have edited Θρηξὶ for Θραξὶ after Scholefield, for the sake of consistency; for in 1249. Porson gives Θρηξί, as Θρηκί in 19. Θρηκίου, Θρηκίας 7. 36.

430. Θ. ὄμμα τὸ σόν, for τὸ ὅ. σου Θ. "The possessive pronouns are equivalent in signification to the genitive of the personal pronouns, e. g. ὃ πάτερ ἡμέτερε, υἱὸς ἐμὸς, is the same as πάτερ ἡμῶν, υἱὸς ἐμοῦ. Hence, a more precise definition of the person indicated by the possessive pronoun, is put in the gen., as an apposition to the pronoun possessive. Il. Γ. 180. δαῖρ αὐτ' ἐμὸς ἔσκε κυνώπιδος. Soph. Œd. C. 344. Σφῶ δ' αὐτ' ἐκείνων τὰμὰ δυστήνου κακὰ ὕπερπονέϊτον. Aristoph. Ach. 93. ἐκκόψει γέ Κόραξ πατάξας τόν γε σὸν (ὀφθαλμόν) τοῦ πρεσβέως, as *no-men meum absentis, meas presentis preces*, Cic. Plane. 10, 26. Comp. § 431, 1. In the same manner the pronoun

αὐτὸς, *self*, is added to the pronoun possessive in the gen., as in Latin, *mea ipsius culpa*. Il. O. 39. νωῖτερον λέχος αὐτῶν. Herod. vi. 97. ἅπιτε ἐπὶ τὰ ὑμέτερα αὐτέων." Matth. Gr. Gr. § 466. See Phoen. 1533. Ovid Her. vi. 45. *nostros vidisti flentis ocellos*.

ὄμμα συγκλ., this ceremony was performed by the nearest relations of the deceased; Phoen. 1465. ξυνάρμοσον δὲ βλέφαρά μου τῇ σῇ χειρί. Hom. Od. Ω. 290. Virg. Æn. ix. 487. See Robinson's Gr. Antiq. p. 418.

431. Musgrave cites from Plut. Cons. ad Apoll. 107. Εἰ γὰρ προηδμεν (τὴν τοῦ θανάτου προθεσίαν), κὰν προεξετήκοντό τινες ταῖς λύπαις, καὶ πρὶν ἀποθανεῖν, ἐτεθνήκεισαν. Compare also the words of St. Paul, 1 Tim. v. 6. Ἡ δὲ σπαταλώσα, ζῶσα τέθνηκε. Eur. Orest. 1026.

432. "The edd. of Barnes and King have πέπλοις κára, which is bad." Porson. In Eur. Med. 783. we have the more regular construction: κόσμον ἀμφιβῆ χροί. Ion 1433. στέφανον ἐλάλας ἀμφέθηκά σοι. In l. 571. below we have a similar enallage: τὴν θανοῦσαν ἐκ χερῶν φύλλοις ἔβαλλον, *strewed leaves upon the dead*. Rhes. 27. ἀρμόσατε ψαλίοις ἵππους for ψάλια ἵπποις. Virg. Æn. iii. 61. *dare classibus Austros, for classes Austris*.

433. ἐκτέτηκα, perf. mid. in a passive sense, *I am melted, softened*, (κατὰ) καρδίαν. See Matth. Gr. Gr. § 494.

435. "Fr. Jacobs reads ὄμμ' ἔτ' ἔστι μοι. But a compound stands better in opposition to a compound,



μέτεστι δ' οὐδέν, πλὴν ὅσον χρόνον ξίφους  
βαίνω μεταξὺ καὶ πυρᾶς Ἀχιλλέως.

Εκ. οἱ γὰρ προλείπω· λύεται δέ μου μέλη.

ὦ Ξύγατερ, ἄψαι μητρὸς, ἔκτεινον χέρα,  
δός· μὴ λίπης μ' ἄπαιδ'. ἀπωλόμην, φίλαι. 440  
ὥς τὴν Λάκαιναν, ξύγγονον Διοσκόροιν,  
Ἑλένην ἴδοιμι· διὰ καλῶν γὰρ ὀμμάτων  
αἰσχιστα Τροίαν εἶλε τὴν εὐδαίμονα.

Χο. αὔρα, ποντιάς αὔρα, στροφὴ Ἀ.

ἄτε ποντοπόρους κομίζεις 445

ῥοὰς ἀκάτους ἐπ' οἶδμα λίμνας,

ποῖ με τὰν μελέαν πορεύσεις ;

than to a simple word. On ὄνομα and ὄμμα see Orest. 1080." Porson. σὸν ὄνομα is opposed to μέτεστι δ' οὐδέν: 'I can invoke thy name, but I have no farther enjoyment of thy beams,' &c. Comp. v. 411. Satan's address to the sun, Milton, B. iv. 'To thee I call,—and add thy name, O Sun!'

436. μέτεστι δ' (ἐμοὶ κατ') οὐδέν (μέρος σοῦ): unless οὐδέν be considered as the nominative, on the strength of the passage in Thuc. ii. 37. μέτεστι δὲ κατὰ μὲν τοὺς νόμους πρὸς τὰ ἴδια διάφορα πᾶσι τὸ ἴσον: so in Eur. Iph. T. 1310. μέτεστιν ὑμῖν τῶν πεπραγμένων μέρος, it may be doubtful whether we should take μέρος as an accus. governed by κατὰ (in part), or as the direct nominative to μέτεστιν.

437. μεταξὺ ξ. καὶ π. Ἀ., not between these two things, but the interval between leaving the spot where she was, and reaching the pile of Achilles where the sword awaited her.

438. Eur. Alc. 401. Τί δρᾶς; προλείπεις; There is probably an ellipsis of βίον: Med. 148. θανάτῳ καταλύσαιμαν, βιοτὰν στυγεράν προλιπούσα.

λύεται δέ μου μέλη. Eur. Heracl. 602. ὦ παῖδες, οἰχόμεσθα· λύεται μέλη Λύπη. Λύω has the first syllable common in Homer; long in the tragic writers.

441. ὥς, sc. ἀπολομένην, or simply thus, in this state. Hermann refers these three lines to the chorus, because it is to be inferred that Hecuba had sunk exhausted after the words ἀπωλόμην, φίλαι.

442. καλῶν: the first syllable of καλὸς is long in Homer, common in Hesiod and Theocr., and short in the tragic writers.

443. εἶλε for καθεῖλε, hath demolished. "πρὶν for τὴν G. Mosq. 1. in the text, E. in the margin. But τὴν Eust. II. B. p. 206, 5=156, 8." Porson. In Tro. 780. Andromache says of Helen, "Ολοιο· καλλίστων γὰρ ὀμμάτων ἀπὸ Αἰσχιστα κλεινὰ πεδί· ἀπάλεσας Φρυγῶν.

444. "αὔρα in almost all editions. King has properly changed the accent, since the second syllable is long. Aristoph. Ran. 317. Αὔρα τις εἰσέπνευσε μυστικωτάτῃ. This line is cited by the Scholiast. A tragic writer in Tattian p. 35. Αὔρα θεῶν ὄχημα τιμώτατον. Sosicrates in Athenæus xi. p. 474. B. Αὔρα κόρη Σκείρωνος ἡσύχῃ ποδί." Porson.

445. "Some editors, too solicitous about the metre, have introduced "Αἰς." Porson. ἄτε Dor. for ἦτε. See Pref. p. 44.

447. "τάλαιναν some MSS. cer-

τον δ' ἀπορριβόμενος προσεφθίκοιεν Ἀγαμέμνονα  
βρίσσειεν.



τῷ δουλόσυννος πρὸς οἶκον  
 κτηθεῖς ἀφίξομαι ;  
 ἢ Δωρίδος ὄρμον αἴας, 450  
 ἢ Φθιάδος, ἔνθα καλλί-  
 στων ὑδάτων πατέρα  
 φασὶν Ἀπιδανὸν γύας λιπαίνειν,  
 ἢ νάσων, ἀλιήρει ἀντιστρ. α'.  
 κώπα πεμπομέναν τάλαιναν, 455  
 οἰκτρὰν βιοτὰν ἔχουσαν οἴκοις,  
 ἔνθα πρωτόγονός τε φοῖνιξ,  
 δάφνα δ' ἱεροὺς ἀνέσχε  
 πτόρθους Λατοῖ φίλα  
 ὠδῖνος ἄγαλμα δίας ; 460  
 ξὺν Δηλιάσιν τε κούραις,

tainly N. and M. as a various reading." Porson.

448. τῷ for τίνι and that for τίνος.

450. Δ. αἴας, i. e. the Peloponnesus, which Soph. calls μεγάλην Δωρίδα νάσον, Ed. C. 696. Understand ἢ πορεύσεις με πρὸς ὄρμον.

451. "The common reading is, ἔνθα τὸν κ. Otherwise, τῶν. I have erased both. Articles are frequently thrust into choruses where they have no place." Porson.

453. "Others have τὰς γύας or γύας. [According to Elmsl. on Soph. Ed. C. 58. Eur. Heracl. 839. *the masc. ὁ γύης, and not ἡ γύη, is the Attic form.*] In a former edition, I had restored πεδία, which many MSS. have. With respect to the metre, observe that χρυσέαν v. 463. is a dissyllable. [Cf. Med. 633.] I have now reduced the four verses to two hendecasyllables, and have erased τὰς." Porson.

454. "νάσων. This is required by the metre; thus also have several MSS. Others νάσον." Porson. Νάσων depends either upon the subst. ὄρμον, or upon ἔνθα, see v. 1267. The construction is: ἢ πορεύσεις με ἔνθα νήσων, i. e. εἰς τῶν νήσων ἐκείνην, ἔνθα.

457. ἔνθα πρ. τε φ., where the palm tree then first produced. Jupiter caused the palm and the bay to spring up to afford shelter to Latona.

"Matthiæ suggests that mention was made of Delos, because the Athenians in Olymp. 88, 3. claimed the island, and celebrated the Delian festivals. This play appears to have been acted about Ol. 89. See Callim. H. in Del. 210." Herm. Thuc. iii. 104.

459. "Πτόρθους Λατοῖ φίλα. This order exists, I believe, in all MSS., and in all editions before Brunck. This critic, without any intimation to the reader, as is usual with him in adopting the conjectures of others, has edited from Heath's emendation, Λατοῖ φίλα πτόρθους. The olive is added in Iph. T. 1108." Porson.

461. "κούραισιν commonly: κούραις Mosq. 3. Harl. MS. Reg. Soc. and almost all the rest. This I remark, not that I consider MSS. as any authority in such cases; but lest any one should allege the authority of MSS. in support of the common reading." Porson.

Ἀρτέμιδός τε θεᾶς  
 χρυσέαν ἄμπυκα τόξα τ' εὐλογήσω ;  
 ἢ Παλλάδος ἐν πόλει, στροφῇ β'.  
 τὰς καλλιδίφροι' Ἀθα- 465  
 ναίας ἐν κροκέῳ πέπλῳ  
 ζεύξομαι ἄρματι πώλους,  
 ἐν δαιδαλαίαισι ποικίλ-  
 λουσ' ἀνθοκρόκοισι πήναις,  
 ἢ Τιτάνων γενεὰν, 470  
 τὰν Ζεὺς ἀμφιπύρῳ  
 κοιμίζει φλογμῷ Κρονίδας ;  
 ὦ μοι τεκέων ἐμῶν, ἀντιστρ. β'.  
 ὦ μοι πατέρων, χθονός δ',  
 ἃ καπνῷ κατέρειπεται 475  
 τυφομένα, δορίληπτος

462. The conj. τε ought to follow χρυσέαν: "this license occurs not only in the choruses, but in iambic lines, as Tro. 747. ὦ λέκτρα τὰμὰ δυστυχῇ τε καὶ γάμοι, for ὦ λέκτρα τε τὰμὰ δ. καὶ γ. Phœn. 96. ἃ τ' εἶδον εἰσήκουσά τε." Matth.

463. ἄμπυξ. Schol. κυρίως κόσμος τις χρυσῷ καὶ λίθοις πεποικιλμένος, διὰ περὶ τὰς κεφαλὰς αἱ γυναῖκες φοροῦσιν. Hom. Il. X. 468. Τῇλε δ' ἀπὸ κρατὸς χέε δέσματα σιγαλόντα, Ἄμπυκα, κεκρύφαλόν τ', ἥδ' ἐπλεκτήν ἀναδέσμεν, Κρήδεμνόν δ'.

465. "Instead of καλλιδίφρου I have written the Ionic form καλλιδίφροιο, in order to avoid the hiatus. Again δαιδαλαίαισι Ald. and in 473. τοκέων some MSS. badly." Porson. Hermann contends that the ο is never elided in genitives of this form.

466. The festival of the Παναθήναια is alluded to, of which one of the ceremonies was the procession in which the sacred πέπλος was carried to the citadel, and put upon Minerva's statue. "This πέπλος was woven by a select number of virgins called Ἐργαστικαί, from

ἔργον, work. Upon it were described the achievements of Minerva, especially those against the giants. Jupiter also, and the heroes, with all such as were famous for valiant and noble exploits, had their effigies in it; whence men of true courage and bravery are said to be ἄξιοι πέπλου, i. e. worthy to be portrayed in Minerva's sacred garment: as in Aristophanes, Equit. (565.) Εὐλογῆσαι βουλόμεσθα τοὺς πατέρας ἡμῶν, ὅτι ἄνδρες ἦσαν τῆσδε τῆς γῆς ἄξιοι, καὶ τοῦ πέπλου." Potter's Antiquities of Greece.

472. κοιμίζει, composes, sends to sleep, i. e. kills. Phœn. 192. σύ τοι μεγαληγορίαν ὑπεράνορα κοιμίζεις. Compare Eur. Hipp. 562. Βροντᾶ γὰρ ἀμφιπύρῳ τοκάδα τὰν διογόνιο Βάκχου Νυμφευσάμεναν, πότμῳ Φονίῳ κατεύνασεν. Soph. Antig. 833. Also St. Paul, 1 Cor. ii. 30. Διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄβρωστοι, καὶ κοιμῶνται πολλοὶ, sleep, i. e. are dead: as in many other passages of the N. T. From this sense of κοιμάομαι comes κοιμητήριον, a cemetery, a resting or burial place.

476. "King has edited from the

πρὸς Ἀργείων· ἐγὼ δ' ἐν  
 ξείνῃ χθονὶ δὴ κέκλημαι  
 δούλα, λιποῦσ' Ἀσίαν  
 Εὐρώπας θεράπναν,  
 ἀλλάξας Αἶδα θαλάμους.

480

## ΤΑΛΘΥΒΙΟΣ.

ποῦ τὴν ἄνασσαν δὴ ποτ' οὔσαν Ἰλίου  
 Ἐκάδην ἂν ἐξεύροιμι, Τρωάδες κόραι ;  
 Χο. αὕτη πέλας σου, νῶτ' ἔχουσ' ἐπὶ χθονί,  
 Ταλθύδιε, κεῖται, ξυγκεκλεισμένη πέπλοις. 485

MS. K. (*ex codicibus*, is his expression,) *δορίληπτος*, which I should myself have adopted, did not that MS. bear occasional marks of interpolation. But since the *Aug.* 1. has it also, I have at length admitted it. Next *ὑπ'* is omitted in almost all MSS.; some have it written over by way of interpretation. I have therefore edited *πρὸς*, which easily escaped on account of the preceding letters. Above 102. *Δοριθήρατος* *πρὸς* Ἀχαιῶν. See below 762. In *Æsch.* S. c. *Theb.* 280. *δουρίπληθ'* Ald. *δορίπληθ'* MS. Barocc. 231. but we must evidently read *δουρίπληθ'*. Robortellus has edited *δουρίκτητ'*. Porson. By reading Ἀργείων, Hermann has made this line to correspond better with that in the strophe: ἐν δαιδαλέαισι ποικίλ-λουσ'.

478. *κέκλημαι*, for *εἰμί*, or *I am accounted*, considered: 550. 623. *Æsch.* Pers. 240. *Οὔτινος* *δοῦλοι* *κέκληνται* *φωτὸς*, οὐδ' *ὑπήκοοι*. Eur. Hipp. 1. Πολλὴ μὲν ἐν βροτοῖσι, κοῦκ ἀνάνυμος Θεὰ *κέκλημαι* *Κύπρις*: where see Monk's note. Hesiod. O. 409. *ἦν ποτε* *Πέρσης* Ἠγάγετ' ἐς μέγα δῶμα, φίλην *κεκλησθαι* *ἄκοιτιν*.

480. "θεράπαιναν generally: *θέραιπναν*, which is required by the metre, MSS. exhibit as a various reading." Porson.

Ἀσίαν Εὐρώπας θ. Schol. *ἐπειδὴ ἡ*

*μὲν Τροία ἐν Ἀσίᾳ ἐστίν*, οἱ δὲ ταύτην *πορθήσαντες Ἕλληνες ἐν Εὐρώπῃ*, διὰ τοῦτο τὴν Ἀσίαν *δόλυν* τῆς Εὐρώπης *λελοιπέναι* φησί.

481. "The Schol. and Musgr. take Αἶδα for the gen. Editions subscribe the iota. But on such points it is useless to appeal to MSS." Porson. The verb *ἀλλάσσω*, to exchange, barter, requires a gen. of that which is taken in exchange: as *Æsch.* Prom. 974. *τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν*, *Σαφῶς ἐπίστασ'*, οὐκ ἂν ἀλλάξαιμ' ἐγώ: Eur. Med. 963. *τῶν ἐμῶν παίδων φυγὰς ψυχῆς ἂν ἀλλάξαίμεθ'*, οὐ χρυσοῦ μόνον. In our passage the gen. is not expressed, but may be understood to be *δουλείας*, from the subst. *δούλη* which precedes: *having exchanged the chambers of death for slavery*, i. e. *having been reduced to the condition of a slave by escaping the slaughter of war*.

482. *δὴ ποτε*: Hermann has edited *δήποτε*, as one word, and renders it by *modo*, lately: see below v. 879. Eur. Tro. 506. *ἄγετε τὸν ἄβρὸν δὴ ποτ' ἐν Τροίᾳ πόδα*: the force of *δὴ* seems stronger than Hermann states it: *where shall I find her who was once really and truly (whatever she may now be) the queen of Ilium?*

485. *ξυγκεκλεισμένη πέπλοις*. Euripides, in Aristoph. Ran. 911. is introduced as bringing a charge against



Ταλ. ὦ Ζεῦ, τί λέξω; πότερά σ' ἀνθρώπους ὄραν;  
 ἢ δόξαν ἄλλως τήνδε κεκτῆσθαι μάτην  
 ψευδῇ, δοκοῦντας δαιμόνων εἶναι γένος,  
 τύχην δὲ πάντα τὰν βροτοῖς ἐπισκοπεῖν;  
 οὐχ ἥδ' ἀνασσα τῶν πολυχρύσων Φρυγῶν; 490  
 οὐχ ἥδε Πριάμου τοῦ μέγ' ὀλβίου δάμαρ;  
 καὶ νῦν πόλις μὲν πᾶσ' ἀνέστηκεν δορι,  
 αὕτη δὲ δούλη, γραῦς, ἄπαις, ἐπὶ χθονὶ  
 κεῖται, κόνει φύρουσα δύστηνον κára.  
 φεῦ, φεῦ· γέρων μὲν εἰμ'· ὅμως δέ μοι θανεῖν 495  
 εἴη, πρὶν αἰσχροῖα περιπεσεῖν τύχῃ τινί.

Æschylus of thus muffling up and keeping his characters in silence, which evidently recoils on himself: Πρώτιστα μὲν γὰρ δῆθ' ἓνα τιν' ἐκάθισεν ἐγκαλύψας, Ἀχιλλέα τιν', ἢ Νιόβην, τὸ πρόσωπον οὐχὶ δεικνύς, Πρόσχημα τῆς τραγωδίας, γρύζοντας οὐδὲ τουτί. The same thing is observable in the Orestes.

487. "ἄλλως all MSS.; Brunck has edited αὐτοὺς, from the conjecture of Reiske and Musgr. But the common reading is not objectionable, merely because ἄλλως and μάτην are united. For Musgr. himself in the Supplement has produced from Aristophanes εἰκὴ ῥαδίως, διακενῆς ἄλλως, διαπαντός ἀέλ. But a pronoun or noun seems to be wanting; unless it be said that ἀνθρώπους must be understood ἐκ κοινοῦ, which would be harsh. If ἄλλως is to be changed at all, ἡμᾶς seems rather preferable." Porson. The difficulty may be obviated by considering the clause δοκοῦντας δ. εἶναι γ. as the subject of the sentence: or (shall I say) that those who think that there exists a race of deities hold this opinion vainly? Cf. Virg. Æn. iv. 217. nos munera templis Quippe tuis ferimus, famamque fovemus inanem. Hor. Sat. i. 5, 101. namque Deos didici securum agere ævum; Nec si quid miri faciat natura, Deos id Tristes ex alto cœli demittere

tecto. Juv. Sat. xiii. 86. Sunt qui in Fortunæ jam casibus omnia ponant, Et nullo credant mundum rectore moveri. Cf. Lucret. i. 57. Understand λέξω after ἦ.

492. ἀνέστηκεν, has been upset, subverted; a frequent use of the word in historical writers. See Phœn. 85.

493. Elmsley (Med. 893.), Schæfer, and Scholefield prefer αὐτῇ, she herself, as below 810.

494. Cf. Il. Σ. 22. τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα, Ἀμφοτέρῃσι δὲ χερσὶν ἔλawn κόνιν αἰθαλόεσσαν Χεῦατο κακκεφαλῆς. Virg. Æn. x. 844. Canitiem immundo deformat pulvere. Ovid. Met. viii. 528. Pulvere canitiem genitor vultusque seniles Fœdat, humi fusus. Catull. 64, 224. Canitiem terrâ atque infuso pulvere fœdans.

495. "Hermias in the Scholia upon Plato (ap. Ruhnk. ad Timæum v. Οὐκ ἐτὸς,) cite ἀλλ' ὅμως θανεῖν ἔχρηζον: so that he would seem to have read, ὅμως δ' ἔχρηζον ἂν θανεῖν. Il. Stephens also (Fragm. vet. Poët. Lat. p. 118.) cites ἀλλ' ὅμως θανεῖν. Both from imperfect recollection. Ennius in Nonius under Evenat thus turns the passage: Senex sum; utinam mortem oppetam, priusquam evenat, Quod in pauperie mea senex graviter gemam." Porson. One would rather expect νέος μὲν εἰμι from the context; but

- ἀνίστασ', ὦ δύστηνε, καὶ μετάρσιον  
 πλευρὰν ἔπαιρε, καὶ τὸ πᾶλλον κᾶρα.  
 Εκ. ἔα· τίς οὗτος σῶμα τοῦμὸν οὐκ ἔᾶς  
 κείσθαι; τί κινεῖς μ', ὅστις εἶ, λυπουμενὴν; 500  
 Ταλ. Ταλθύβιος ἦκω, Δαναϊδῶν ὑπηρέτης,  
 Ἀγαμέμνονος πέμψαντος, ὦ γύναι, μέτα.  
 Εκ. ὦ φίλτατ', ἄρα, κάμ' ἐπισφάξαι τάφῳ  
 δοκοῦν Ἀχαιοῖς, ἦλθες; ὡς φίλ' ἂν λέγοις.  
 σπεύδωμεν, ἐγκονῶμεν· ἡγοῦ μοι, γέρον. 505  
 Ταλ. σὴν παῖδα κατθανοῦσαν ὡς θάψῃς, γύναι,  
 ἦκω μεταστείχων σε· πέμπουσιν δέ με  
 δισσοί τ' Ἀτρεΐδαι, καὶ λεῶς Ἀχαϊκός.  
 Εκ. οἴμοι, τί λέξεις; οὐκ ἄρ' ὡς θανουμένους

it may be explained thus; *I am now old*, and it matters little what my future lot may be; *but I would rather die, than experience such degradation.*

499. "ἔᾶς Valck. (Phœn. 368.) for ἔᾶ from the Florentine MS.; to which Brunck objects. But it is also in the Cottonian MS. This, which I before overlooked, I have now replaced. It is also a Homeric construction, Il. K. 82. Τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεαι οἶος; for the best MSS. together with Eustathius have οὗτος for οὕτω." Porson. Τίς οὗτος is put for Τίς ἐστὶν οὗτος, ὅς κ. τ. λ. Cf. 721. Thus Virg. Æn. iv. 10. Quis novus hic nostris succussit sedibus hospes?

501. Eur. Tro. 240. Ταλθύβιος ἦκω, κοινὸν ἀγγέλων λόγον.

502. "No correction is required. Yet the ellipsis of both pronouns (μέ and σε) is rather singular." Porson. "μεταπέμπειν is thus used for μεταπέμπεσθαι, without a case, in Thuc. i. 112. καὶ ἐξήκοντα μὲν νῆες ἐς Αἴγυπτον ἀπ' αὐτῶν ἐπλευσαν, Ἀμυρταίου μεταπέμποντος." Herm. "A simple verb is sometimes put, and with it a preposition compounded with that preposition

is put, e.g. ὑπὲρ τινα ἔχειν for ὑπερ-ἔχειν τινα Isocr. Paneg. c. 2. It occurs more frequently in the Attic poets, yet oftener in the Chorus than in the Dialogue." Matth. Gr. Gr. § 594, 2: Soph. Trach. 1160. Πρὸς τῶν πνεόντων μηδεὸς θανεῖν ἄπο. Eur. Hec. 1154. ἐκ δὲ πηδήσας ἐγώ.

504. δοκοῦν, it being decreed, in consequence of a decree: see above, 118.

505. ἐγκονῶμεν, Schol. ἐγκονῶ τὸ σπεύδω, τοῦτέστι τὸ κόνιν ἐγείρω· οἱ γὰρ σπουδάζοντες κόνιν εἰώθασιν ἀνίσταν τοῖς ποσὶ. Æsch. Prom. 998. σὺ δὲ Κέλευθον ἦνπερ ἦλθες, ἐγκόνει πάλιν. Compare the Homeric phrase, Il. N. 820. κονίοντες πεδίῳ, subaud. διά.

507. "μεταστείχων is quite right. But the Harleian reading is worthy of notice, μεταστελῶν." Porson. *I have come in quest of you*: Suppl. 101. μή μοι τι μήτηρ, ἦν μεταστείχω ποδὶ Χροῖαν ἀποῦσαν ἐκ δόμων, ἔχῃ νέον. So μετῆλθες ἡμᾶς for ἦλθες μεθ' ἡ. See Med. 6.

509. "τί λέξεις for τί λέγεις, in Euripides, seems to show the expectation of something to follow." Matth. Gr. Gr. § 503, 4. Hermann on Viger



μετῆλθες ἡμᾶς, ἀλλὰ σημανῶν κακά ; 510  
 ὀλωλας, ὦ παῖ, μητρὸς ἀρπασθεῖς' ἄπο·  
 ἡμεῖς δ' ἄτεκνοι τοῦπί σ'· ὦ τάλαιν' ἐγώ.  
 πῶς καὶ νιν ἐξεπράξατ' ; ἄρ' αἰδούμενοι ;  
 ἢ πρὸς τὸ δεινὸν ἤλθεθ', ὡς ἐχθρὰν, γέρον,  
 κτείνοντες ; εἶπε, καίπερ οὐ λέξων φίλα. 515

Ταλ. διπλᾶ με χρῆζεις δάκρυα κερδᾶναι, γύναι,  
 σῆς παιδὸς οἶκτῳ· νῦν τε γὰρ λέγων κακὰ  
 τέγξω τόδ' ὄμμα, πρὸς τάφῳ δ', ὅτ' ὠλλυτο·  
 παρῆν μὲν ὄχλος πᾶς Ἀχαιικοῦ στρατοῦ  
 πλήρης πρὸ τύμβου, σῆς κόρης ἐπὶ σφαγᾶς. 520  
 λαβὼν δ' Ἀχιλλέως παῖς Πολυξένην χερὸς,

p. 165. explains the phrase by, *quo tandem progrediere, hoc facto initio? what will you say next?* It is frequent in, and, according to Valck., peculiar to Euripides. See below, 704. 1106. Phœn. 1289. Med. 1307. Hipp. 353.

“*θανουμένους*. MS. Reg. Soc. Aug. 3. *θανουμένας*: erroneously. Students should bear in mind Dawes’s canon: *If a woman, speaking of herself, uses the plural number, she also uses the masculine gender; if she uses the masculine gender, she also uses the plural number.*” Porson. Thus Antigone says of herself, Soph. Ant. 926. Παθόντες ἂν συγγνοῖμεν ἡμαρτηκότες. So Medea, Eur. Med. 315. καὶ γὰρ ἡδικοῦμενοι, Σιγησόμεσθα, κρεισσόνων νικώμενοι.

512. τοῦπί σ', *as far as regards thee*: Schol. ὅσον τὸ κατὰ σὲ μέρος ἄπαιδες ἐσμέν· ὅσον τὸ κατὰ σὲ εἶπεν, ἔξη γὰρ Κασάνδρα, ἡγεῖτο δὲ καὶ Πολύδωρον ζῆν. Orest. 1338. σώθηθ' ὅσον γε τοῦπ' ἐμέ. The ellipsis is supplied in Hec. 975. τοῦκείνου μὲν εὐτυχεῖς μέρος.

513. See Porson’s note on Phœn. 1373. respecting this position of καὶ after the interrogatives τίς, πῶς, ποῖ, ποῦ, ποῖος. Καὶ πῶς would imply an objection, and might be rendered by

*yet how?* v. 870. πῶς καὶ requires farther information, and may be rendered *how then?* Hipp. 1171. πῶς καὶ διώλετ'; εἶπέ: below 1048. ποῖ καὶ με φυγᾶ Πτάσσουσι μυχῶν;  
 ἐξεπράξατε, *execute, despatch, slay her?* Cf. διέργασαι, 369.

516. κερδᾶναι for ἔχειν, or *to suffer*, κατ' ἀντίφρασιν, as ἀπολαῦσαι κακῶν, Phœn. 1220. Hesiod. Ἔργ. 238. Πολυλάκι καὶ ξύμπασα πόλις κακοῦ ἀνδρὸς ἀπηύρα, *is the worse for*. In the Acts xxvii. 21. κερδῆσαι τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν is rendered in our translation *to have gained this harm and loss*: i. e. *to have escaped, to be the better by, as far as regards*, i. e. *in not meeting with, any harm*. “In locutione δάκρυα κερδᾶναι nihil aliud spectasse poeta videtur, nisi illud: quod petis, tale est, ut nihil aliud eo assequar, nullum alium fructum inde feram, nisi ut bis oculos lacrymis irrigem.” Matth.

518. πρὸς τ. δ', sc. ἔτεγξα: see v. 57.

520. πλήρης, ‘*frequent and full*,’ Milton P. L. i. 798.

521. “With the verbs *to take, seize, touch, carry*, etc. the part by which any thing is taken is put in the gen., whilst the whole is put in the accus. Xen. Anab. i. 6, 10. ἐλάβοντο τῆς



ἔστησ' ἐπ' ἄκρου χόματος, πέλας δ' ἐγώ.  
 λεκτοί τ' Ἀχαιῶν ἔκκριτοι νεανίαι,  
 σκίρτημα μόςχου σῆς καθέξοντες χεροῖν,  
 ἔσποντο· πλήρες δ' ἐν χεροῖν λαβὼν δέπας 525  
 πάγχρυσον, ἔρρει χειρὶ παῖς Ἀχιλλέως  
 χοὰς θανόντι πατρί· σημαίνει δ' ἐμοῖ,  
 σιγὴν Ἀχαιῶν παντὶ κηρύξαι στρατῷ.  
 καὶ γὰρ παραστὰς εἶπον ἐν μέσοις τάδε·  
 σιγαῖτ' Ἀχαιοὶ, σίγα πᾶς ἔστω λεώς· 530  
 σίγα, σιώπα· νήνεμον δ' ἔστησ' ὄχλον.  
 ὁ δ' εἶπεν· ὦ παῖ Πηλέως, πατὴρ δ' ἐμὸς,  
 δέξαι χοὰς μοι τάσδε κλητηρίους,

ζώνης τὸν Ὀρόντην, took him by the girdle. Eur. Andr. 711. ἦν ὅδ' ἐξ ἡμῶν γεγῶς Ἐλᾶ δι' οἴκων τῆσδ' ἐπισπάσας κόμης. Il. Ω. 515. γέροντα δὲ χειρὸς ἀνίστη: Ψ. 854. πέλειαν—δήσεν ποδός." Matth. Gr. Gr. § 366. See Hec. 541. 1148.

522. ἔστησεν, he placed her, not he stood: from ἵστημι, the tenses ἵστην, στήσω, ἔστησα are transitive; ἔστηκα, εἰστήκειν, ἔστην, intransitive: therefore after πέλας δ' ἐγώ, ἔστην must be supplied. See 531. Orest. 116. καὶ στᾶσ' ἐπ' ἄκρου χόματο λέξον τάδε.

524. μόςχον: see v. 141. 205.

526. ἔρρει, he caused to flow, i.e. he poured out, commenced by pouring out, such being the force of the imperfect. Theocr. v. 124. Ἥμέρα ἀνθ' ὕδατος ρεῖτω γάλα: 126. Ῥεῖτω χ' ἃ Συβαρίτις ἐμὴν μέλι: thus also in Hec. 177. 1048. 1054. ἐκπτήσω, πτώσω, ἐπαίσσω, which are intransitive, take accusatives of the object. See instances in Matth. Gr. Gr. § 417. of other neuter verbs, βαίνω, ζέω, λάμπω, σπεύδω, actively used. Thus ruo, Virg. G. i. 104. cumulosque ruit male pinguis arenæ. Comp. Virg. Æn. v. 98. Vinaque fundebat pateris, animamque vocabat Anchisæ magni Manesque Acheronte remissos.

528. This is Schæfer's correction for κηρύξαι, which is the optat. aor. Elmsley writes ἐκτρίψαι for ἐκτρίψαι, Soph. Œd. T. 248.

531. σίγα, σιώπα: either understand πᾶς τις, as Matth. suggests, or πᾶς λεώς.

532. πατὴρ δ' ἐμὸς, for the vocative; Il. Δ. 189. φίλος δὲ Μενέλαε.

533. δέξαι—μοι, receive from me, at my hands: see the same use of the dat. after ἄξιος, 309. " μου all Editions: but Scaliger on Propert. iv. 7, 36. cites μοι. And since the MSS. Aug. 1. E. H. have it also, I have so edited. The construction is common in Homer, as Il. B. 186. Δέξατό οἱ σκῆπτρον: O. 87. Θέμιστι δὲ καλλιπαρήνῃ Δέκτο δέπας, and elsewhere. Pindar in Plato's Menon (and Stobæus de Republica) T. i. p. 458, 34. Ald. p. 338, 10. Bas. T. ii. p. 81. B. HSt. p. 16. G. Læmar. p. 415. B. Frf. Οἷσι γὰρ ἂν Φερσεφόνα ποινὰν παλαιῷ πένθεος δέξηται. ["Inscriptio Columnæ Naniæ: Παῖ Διδος, Ἐκφάντῳ δέξαι τόδ' ἀμεμφές ἄγαλμα: Villosion. Anecd. Gr. T. ii. p. 120. (1.) Fragm. in Alcmænicis H. Stephani p. 338. Welckeri p. 55. (Hephæst. p. 34.) Κόλπῳ σ' ἐδέξανθ' ἀγναὶ Χάριτες Κρόνῳ." Schæf.] Æsc. i. Choëph. 760. Ὀρέστην ἐξεδεξάμην

νεκρῶν ἀγωγούς· ἐλθὲ δ', ὥς πίης μέλαν  
 κόρης ἀκραιφνὲς αἷμ', ὅ σοι δωρούμεθα, 535  
 στρατός τε, καγὼ· πρευμενῆς δ' ἡμῖν γενοῦ,  
 λῦσαί τε πρύμνας καὶ χαλινωτήρια  
 νεῶν δὸς ἡμῖν, πρευμενοῦς τ' ἀπ' Ἰλίου  
 νόστου τυχόντας πάντας ἐς πάτραν μολεῖν.  
 τοσαῦτ' ἔλεξε· πᾶς δ' ἐπηύξατο στρατός. 540  
 εἴτ' ἀμφίχρυσον φάσγανον κώπης λαβὼν,  
 ἐξεῖλκε κολεοῦ· λογάσι δ' Ἀργείων στρατοῦ  
 νεανίαις ἔνευσε παρθένον λαβεῖν.  
 ἣ δ', ὥς ἐφράσθη, τόνδ' ἐσήμηνεν λόγον·  
 ὦ τὴν ἐμὴν πέρσαντες Ἀργεῖοι πόλιν, 545

πατρί: where Abresch cites Hesiod Theog. 490. Euripides himself in Clem. Alex. Strom. v. p. 688, 19. σὺ δέ μοι Θυσίαν ἄπυρον παγκαρπείας Δέξαι πλήρη προχυθεῖσαν: and in iv. p. 588, 1. Ἀγ' οὖν παραινῶ, ταῦτά μου δέξαι, γύναι. Thus all the editions. But Valckenaer, Diatr. p. 213. quotes μοι. Astydamos (Schol. Venet. Il. Z. 472.) introduces Hector saying, Δέξαι κοινὴν μοι πρὸς πόλεμον δὲ καὶ φοβηθῇ παῖς: a very corrupt passage, the former part of which I am able to correct with certainty, the latter with less confidence. Δέξαι κοινὴν μοι, πρόσπολ', ὥδε προσμολὼν, Δέξαι· φοβήθη παῖς. The words are taken from the Hector, a play in which we learn that Astydamos was successful from Plutarch, de Glor. Athen. p. 349. F. οὐδὲ ὅτε Καρκίνος Ἀερόπη συνῆν, ἣ Ἐκτορι Ἀστυδάμας. Critics read with great appearance of probability Ἀλόπη; but besides this, εὐήμερι must be read instead of συνῆν, and the whole passage perhaps should be thus remodelled: Οὐδὲ ὅτε Καρκίνος Ἀλόπη ἢ Ἀγάθων Ἀερόπη εὐήμερι, ἣ Ἐκτορι Ἀστυδάμας. Aristoph. Lysistr. 204. Τὰ σφάγια δέξαι ταῖς γυναῖξιν εὐμενῆς. Where ταῖς γυναῖξιν is governed as well by δέξαι, as by εὐμενῆς." Porson. "An equally doubtful construction

exists in these Inscriptions. Pausan. p. 439. (Epigr. adesp. cxxvii. Bruck.) Δέξο, ἄναξ Κρονίδα, Ζεῦ Ὀλύμπιε, καλὸν ἄγαλμα Ἰλάω θυμῷ τοῖς Λακεδαιμονίοις. Polluc. Onomast. p. 401. sq. (Brunck. Lection. et Emend. in Anal. p. 274. Epigr. adesp. cccxiii. b. Jac.) Ἰελαίῳ κήρυκι τόδ' Ἀρχία, Εὐκλέος υἱῷ, Δέξαι ἄγαλμ' εὐφρων, Φοῖδ', ἐπ' ἀπημοσύνη, where εὐφρων is the same as εὐμενῆς, ἴλαος. Also in Soph. El. 434. Σκέψαι γὰρ, εἰ σοι προσφιλῶς αὐτῇ δοκεῖ Γέρα τάδ' οὖν τάφοισι δέξασθαι νέκυς." Schæf.

534. ν. ἀγωγούς, calling up the dead, Schol. ἀναφερούσας τὰς ψυχάς.

535. "Ἀκραιφνὲς proprie id est, quod modo ab ipso fonte exiit, eoque nondum adulteratum est." Herm. It is contracted from ἀκραιοφανῆς. Eur. Alc. 1071.

536. πρευμενῆς, propitious: fr. πρεῦς, Att. for πρᾶος, (as λεῶς for λαός) and μένος.

537. χαλ. sc. σχοινία. Cf. Virg. Æn. vi. 1. classique immitit habenas.

539. τυχόντας, and that we having met with, &c. After δὸς the dat. would be more regular.

544. ἐφράσθη, she had observed it, Schol. ἐφράσατο καὶ ἐνόησε: used in a middle sense. Soph. Antig. 363. νόσων ἀμηχάνων φυγὰς ξυμπέφρασαι.



έκοῦσα θνήσκω· μή τις ἄψηται χρὸς  
 τοῦ 'μοῦ· παρέξω γὰρ δέρην εὐκαρδίως.  
 ἐλευθέραν δέ μ', ὥς ἐλευθέρα θάνω,  
 πρὸς θεῶν, μεθέντες, κτείνατ'· ἐν νεκροῖσι γὰρ  
 δούλη κεκλήσθαι, βασιλὶς οὐσ', αἰσχύνομαι. 550  
 λαοὶ δ' ἐπερρώθησαν· Ἀγαμέμνων τ' ἄναξ  
 εἶπεν μεθεῖναι παρθένον νεανίαίς.  
 οἱ δ', ὥς τάχιστ' ἤκουσαν ὑστάτην ὅπα,  
 μεθήκαν, οὐπερ καὶ μέγιστον ἦν κράτος.  
 κἀπεί τόδ' εἰσήκουσε δεσποτῶν ἔπος, 555  
 λαβοῦσα πέπλους ἐξ ἄκρας ἐπωμίδος,  
 ἔρρηξέ λαγόνος εἰς μέσον, παρ' ὀμφαλὸν,  
 μαστοὺς τ' ἔδειξε, στέρνα θ', ὥς ἀγάλματος,  
 κάλλιστα· καὶ καθεῖσα πρὸς γαῖαν γόνυ,

"So φρασθεῖς, Herod. vii. 46. φρ. *Ξέρξεα δακρύσαντα.*" Herm.

548. Compare Ovid, Met. xiii. 465. Vos modo, ne Stygios adeam non libera manes, Este procul; si justa peto: tactuque viriles Virgineo removete manus. Thus Iphigenia, Eur. Iph. A. 1559. πρὸς ταῦτα, μὴ ψάσῃ τις Ἀργείων ἐμοῦ Σιγῇ· παρέξω γὰρ δέρην εὐκαρδίως.

ἐλευθέρα. Elmsley corrects ἐλευθέως: as in Heracl. 559. ἀλλ' ἐλευθέως θάνω: Orest. 1169. ὃν οὐ κατασχυνῶ, Δοῦλον παρασχὼν θάνατον, ἀλλ' ἐλευθέρας Ψυχὴν ἀφήσω.

551. ἐπερρώθησαν, shouted assent: Schol. ἐπεσόθησαν, ἀπὸ μεταφορᾶς τοῦ ἤχους τῶν βοθίων, ἤγουν τῶν κυμάτων: see Phoen. 1253. Compare Milton P. L. ii. 284. 'such murmur filled th' assembly, as when hollow winds,' &c.

554. Thus Homer, Il. B. 118. τοῦ γὰρ κράτος ἐστὶ μέγιστον: A. 78. ἥ γὰρ ὄτομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων Ἀργείων κρατέει, καὶ οἱ πείθονται Ἀχαιοί. Hermann has rejected this and the preceding verse from his edition.

557. "λαγόνος εἰς μέσον most edd. and MSS. λαγόνας the MS. of the

Royal Society, the *membrana*, and a few others; whence Brunck λαγόνας εἰς μέσας." Porson. See below, 1132. Ἰζω δὲ κλίνης ἐν μέσῳ: but the constr. adopted by Brunck is far more usual.

558. "King from some MSS. has badly edited ἀγάλματα. Again in 563. some MSS. have εὐπρεπῆς, which is objectionable. Εὐτρεπῆς, εὐπρεπῆς, ἐκπρεπῆς, are often confounded. Above 269. Brunck conjectures, and not badly, ἐκπρεπεστάτη." Porson. Compare Ovid, Met. xii. 398. Pectoraque artificum laudatis proxima signis.

559. "Some MSS. have καθεῖσα, which is not amiss. By this I do not mean that I prefer it to the received reading, which I am convinced is correct; but that καθεῖσα in itself is good Greek. A learned and intelligent critic however (whom I surmise to be the translator of Aristotle's Poetics) is of opinion, that καταθεῖναι is applied only to things which are unconnected with and apart from us. This objection I will therefore endeavour to obviate. When Latin writers say, *deponere caput, corpus, latus, mentum, oculos, vultum*, why should not Greek writers



ἔλεξε πάντων τλημονέστατον λόγον· 560  
 ἰδού, τόδ' εἰ μὲν στέρνον, ὦ νεανία,  
 παίειν προθυμῇ, παίσον· εἰ δ' ὑπ' αὐχένα  
 χρήξεις, πάρεστι λαιμὸς εὐτρεπῆς ὄδε.  
 ὁ δ' οὐ θέλων τε καὶ θέλων, οἶκτῳ κόρης,  
 τέμνει σιδήρῳ πνεύματος διαρρύσας· 565  
 κρουνοὶ δ' ἐχώρουν. ἡ δὲ καὶ θνήσκουσ' ὅμως  
 πολλὴν πρόνοιαν εἶχεν εὐσχήμως πεσεῖν,  
 κρύπτουσ' ἅ κρύπτειν ὄμματ' ἀρσένων χρεών.

have the same liberty? When it is said of Pandarus and his bow, εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ Ἀγκλίας, Il. Δ. 112. he did not leave his hold of it. When the horses of Diomedes pressed close upon Eumelus, ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε πετέσθην, Il. Ψ. 381. did they cut off and throw away their heads? I should think not." Porson.

560. τλημονέστατον, is to be translated *fortissimum*, not *miserrimum*, as Elmsley remarks on Heracl. 570. τλημονεστάτην δέ σε Πασῶν γυναικῶν εἶδον ὀφθαλμοῖς ἐγὼ, which is spoken of Macaria, who voluntarily sacrificed herself.

561. Compare Ovid, Met. xiii. 457. Utere jamdudum generoso sanguine, dixit. Nulla mora est: at tu jugulo, vel pectore, telum Conde meo: jugulumque simul pectusque rexit.

563. αὐχὴν is properly the back part, or nape of the neck: see v. 376. λαιμὸς, the throat; here however they are synonymous.

564. οὐ θέλων τε καὶ θέλων. Il. Δ. 43. ἐκὼν ἀέκοντί γε θυμῷ. Soph. Antig. 436. ἡδέως ἔμοιγε κάλγειν ὥς ἅμα. Eur. Phœn. 360. Μῆτερ, φρονῶν εἶ, κοῦ φρονῶν, ἀφικόμεν. Ion 1444. Ὁ κατθανών τε, κοῦ θανών, φαντάζομαι. This figure is termed *Oxymoron*, and is much affected by Euripides.

565. "Dawes (Misc. Crit. p. 217.) with reason ridicules King for preferring, in spite of the hiatus, the reading of the

MS. Barocc. σιδήρῳ αἵματος. The fact is, that the word αἵματος written over κρουνοὶ in the following line (as in the MS. Cant.) caught the eye of the transcriber." Porson.

πν. διαρρύσας, the wind-pipe. Virg. Æn. ix. 580. Spiramenta animæ letali vulnerè rumpit.

567. Compare Ovid, Met. xiii. 479. Tunc quoque cura fuit partes velare tegendas, Cum caderet, castique decus servare pudoris: Fast. 2, 381. of Lucretia, Nec mora: celato figit sua pectora ferro, Et cadit in patrios sanguinolenta pedes. Tunc quoque jam moriens, ne non procumbat honeste, Respicit; hoc etiam cura cadentis erat.

568. "κρύπτειν θ' ἅ κρύπτειν is the general reading. MSS. have κρύπτουσά θ' ἅ κρύπτειν: whence Brunck has deduced, κρύπτουσ' ἅ κρύπτειν: very successfully: for thus it is quoted by Clemens Alexandrinus Strom. ii. p. 506, 14. Hermog. περὶ κακοζήλου p. 75, 40. ed. Ald. and Eustathius on Il. B. p. 216, 7=163, 40. The words of Hermodorus are these: ἡ δὲ καὶ θνήσκουσ' ὅμως Πολλὴν πρόνοιαν εἶχεν εὐσχήμως πεσεῖν τοῦτο σεμνῶς εἰπὼν, ἐπήνεγκεν εὐτελὲς καὶ κοινὸν καὶ κακόζηλον· Κρύπτουσ' ἅ κρύπτειν ὄμματ' ἀρσένων χρεών. To whom Eustathius alludes, as reading ἀνθρώπων for ἀρσένων, I know not; but I remember that the same thing occurs in Androm. 220. ed. Lasc.; where other editions rightly

ἐπεὶ δ' ἀφῆκε πνεῦμα θανασίμῳ σφαγῇ,  
οὔδεὶς τὸν αὐτὸν εἶχεν Ἀργείων πόνον· 570

ἀλλ' οἱ μὲν αὐτῶν τὴν θανούσαν ἐκ χερῶν  
φύλλοις ἔβαλλον· οἱ δὲ πληροῦσιν πυρὰν,  
κορμοὺς φέροντες πευκίνους· ὁ δ' οὐ φέρων,  
πρὸς τοῦ φέροντος τοιάδ' ἤκουεν κακά·

ἔστηκας, ὦ κάκιστε, τῇ νεανίδι 575

οὐ πέπλον, οὐδὲ κόσμον ἐν χεροῖν ἔχων ;

οὐκ εἴ τι δώσω τῇ περισσ' εὐκαρδίῳ,

ψυχὴν τ' ἀρίστη ; τοιάδ' ἀμφὶ σῆς λέγω

παιδὸς θανούσης· εὐτεκνωτάτην δέ σε

πασῶν γυναικῶν δυστυχεστάτην θ' ὁρῶ. 580

Χο. δεινόν τι πῆμα Πριαμίδαῖς ἐπέζεσε,

have ἀρσένων." Porson. "Κρύπτειν τινά τι, as in Latin, *celare aliquem aliquid*. Herod. vii. 28. Ὡ βασιλεῦ, οὐ σε ἀποκρύψω,—τὴν ἐμεωῦτοῦ οὐσίην. Soph. El. 957. οὐδὲν γάρ σε δεῖ κρύπτειν μ' ἔτι. Eur. Hipp. 927. οὐ μὴν φίλους γε κατὰ μάλλον ἢ φίλους Κρύπτειν δίκαιον σὰς, πάτερ, δυσπραξίας." Matth. Gr. Gr. § 412, 8.

572. φύλ. ε. "This was in imitation of the honours paid by the spectators to the conquerors in the Olympic and Pythian games. So Pindar: Πολλὰ μὲν κείνοι δίκον φύλλ' ἐπὶ καὶ στεφάνους." Potter.

574. κακά, reproaches: Alc. 704. εἰ δ' ἡμᾶς κακῶς Ἑρεῖς, ἀκούσει πολλά κού ψευδῇ κακά.

576. πέπλον. Thuc. iii. 58. Ἀποβλέψατε γὰρ ἐς πατέρων τῶν ὑμετέρων θήκας, οὓς ἀποθανόντας ὑπὸ Μήδων, καὶ ταφέντας ἐν τῇ ἡμετέρᾳ, ἐτιμῶμεν κατὰ ἔτος ἕκαστον δημοσίᾳ ἐσθήμασί τε καὶ τοῖς ἄλλοις νομίμοις. Tac. Germ. 27. Struem rogi nec vestibis, nec odoribus cumulant.

577. οὐκ εἴ τι δώσω, are you not going to give? εἴ is not from εἶμι, sum, but from εἶμι, eo. Future participles are generally subjoined to verbs of motion: cf. 719. 768. Eur. Phœn.

1070. Ὅς ἐπὶ θάνατον οἴχεται—ἐπὶ ἀπύργῳ κλειθρᾷ γὰς Καλλίνικα Δήσων: Hipp. 519. τόνδε τ' ἔρχομαι τρίτον Ἀγῶνα πάλοις δεσπότη τε συμβαλῶν: where see Monk's note.

578. "λέγω is the conjecture of Heath, which suits the sense much better. The MSS. Harl. N., in which λέγων is read, come near to it. In Soph. Œd. T. 87. λέγων for λέγω occurs in Stobæus, p. 570, 51. ed. 1549. But even supposing that the imperfect ought to be retained, there would be no ground for triumph to the enemies of the augment, since we could read, τοιάδ' ἔλεγον ἀμφὶ σῆς. Morell has solved the difficulty, without any notice to the reader, by reading, τοῖος ἀμφὶ σῆς λόγος. Similarly below 949. the MS. Reg. Soc. and others have τύγχανον." Porson. Dawes lays it down as a canon, that the Attics never omit the augment. See Pref. p. ii.

579. "εὐτεκνωτάτην Ald. and εὐτεκνωτάτε below 618. It is not surprising therefore that this edition admitted πόμα above 392. Also in 580. it omits θ' which the MS. Reg. Soc. and others have." Porson.

581. ἐπέζεσε, Schol. ἀντὶ τοῦ ἐπήρθη καὶ ἠυξήθη, ἀπὸ μεταφορᾶς τοῦ ζέοντος



πόλει τε τῇ ᾗ· θεῶν ἀναγκαῖον τόδε.

Εκ. ὦ θύγατερ, οὐκ οἶδ' εἰς ὅ,τι βλέψω κακῶν,  
 πολλῶν παρόντων. ἦν γὰρ ἄψωμαί τινος,  
 τόδ' οὐκ ἔα με· παρακαλεῖ δ' ἐκείθεν αὖ 585  
 λύπη τις ἄλλη, διάδοχος κακῶν κακοῖς.  
 καὶ νῦν τὸ μὲν σὺν, ὥστε μὴ στένειν, πάθος  
 οὐκ ἂν δυναίμην ἐξαλείψασθαι φρενός·  
 τὸ δ' αὖ λίαν παρείλες, ἀγγελθείσά μοι  
 γενναῖος. οὐκ οὖν δεινὸν, εἰ γῇ μὲν κακῇ, 590  
 τυχοῦσα καιροῦ θεόθεν, εὖ στάχυν φέρει,  
 χρηστὴ δ', ἀμαρτοῦς ὧν χρεὼν αὐτὴν τυχεῖν,  
 κακὸν δίδωσι καρπὸν; ἀνθρώποις δ' αἰεὶ  
 ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακός·  
 ὁ δ' ἐσθλὸς ἐσθλὸς, οὐδὲ συμφορᾶς ὑπο 595  
 φύσιν διέφθειρ', ἀλλὰ χρηστός ἐστ' αἰεὶ;

ὑδατος ἐν τοῖς λέξεσι καὶ ἐπαιρομένον ἐν τῷ ζεῖν. Iph. T. 994. δεινὴ τις ὀργὴ δαιμόνων ἐπέξεσεν τὸ Ταντάλειον σπέρμα. Verbs compounded with ἐπὶ are often followed by a dat. as well as an accus.; as ἐπιστρατεύω Med. 1182.

586. “*διάδοχον κακὸν* Heath conjectures, *διαδόχοις κακῶν* Musgr. Both good, were not the common reading best. It is the same as if Euripides had said, *ἢ κακὰ κακοῖς διαδέχεται*. Compare Soph. Aj. 866. Πόνος πόνῳ πόνον φέρει. Æsch. Pers. 1046. Δόσιν κακὰν κακῶν κακοῖς.” Porson. Eur. Suppl. 72. ἀγὰν ὅδ' ἄλλος ἔρχεται, γόων γόοις Διάδοχος. Androm. 803. ὡς κακὸν κακῷ Διάδοχον ἐν τῇδ' ἡμέρᾳ πορσύνεται. On the gen. after *διάδοχος*, see v. 235.

589. τὸ δ' αὖ λίαν, understand *στένειν*, *excessive grief*. On the quantity of *λίαν*, see Pref. p. i.

590. οὐκ οὖν δεινὸν, εἰ, *is it not then strange that?* εἰ for ὅτι, which is usual after *θανμάζω*, &c. Matth. Gr. Gr. § 617.

591. “Aldus and many MSS. have

*εὖσταχυν*, which is bad. For it would be forced and poor to assume *καρπὸν* from v. 593. Callim. H. in Dian. 130. Κεῖνοίς εὖ μὲν ἔρουρα φέρει στάχυν, εὖ δὲ γενέθλη Τετραπόδων.” Porson. καιροῦ, a favourable season.

593. ἀνθρώποις, for ἐν αἰ., in the case of men: Hermann however reads *ἀνθρώποι*.

594. Compare St. Luke vi. 45. ‘Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρόν.

596. διέφθειρ', *is not wont to vitiate its nature*. This is frequently the force of the aorist. From numerous instances take the following: Eurip. Or. 698. Καὶ ναὺς γὰρ, ἐνταθεῖσα πρὸς βίαν ποδῖ, ἔβαψεν, ἔστη δ' αὖθις, ἣν χαλὰ πόδα: this applies to both aorists, but the first is of more frequent occurrence in this sense. Demosth. Olynth. ii. Μικρὸν πταῖσμα ἀνεχάτισε, καὶ διέλυσε πάντα, a slight failure frequently throws back and ruins every thing. The Latin poets use their perfect similarly:



ἄρ' οἱ τεκόντες διαφέρουσιν, ἢ τροφαί ;  
 ἔχει γε μέντοι καὶ τὸ θρεφθῆναι καλῶς  
 δίδαξιν ἐσθλοῦ· τοῦτο δ' ἦν τις εὖ μάθῃ,  
 οἶδεν τό γ' αἰσχρὸν, κανόνι τοῦ καλοῦ μαθών. 600  
 καὶ ταῦτα μὲν δὴ νοῦς ἐτόξευσεν μάτην·  
 σὺ δ' ἐλθὲ, καὶ σήμηνον Ἀργείοις τάδε,

Hor. Od. i. 34. hinc apicem rapax  
 Fortuna cum stridore acuto Sustulit ;  
 hic posuisse gaudet : (gaudet for solet  
 as φιλεῖ in Greek, Eur. Med. 47.) ii.  
 13. improvisa leti Vis rapuit rapietque  
 gentes : iii. 2. sæpe Diespiter Neglectus  
 incesto addidit integrum. Virg. Geo.  
 i. 49. Illius immensæ ruperunt horrea  
 messes, are wont to break down.

597. Here Hecuba alludes to the  
 question frequently agitated in the  
 schools during the time of Euripides,  
 περὶ ἀρετῆς, εἰ διδασκόν. It is dis-  
 cussed by Plato in the Meno, by  
 Æschines in the first of the Socratic  
 dialogues, and by Plutarch in a book  
 entitled ὅτι διδασκὸν ἡ ἀρετή. Horace  
 Od. iv. 4. Doctrina sed vim promovet  
 insitam, Rectique cultus pectora robo-  
 rant : Utcumque defecere mores, Dede-  
 corant bene nata culpæ. Quintil. Inst.  
 xii. 2. Virtus etiamsi quosdam impetus  
 ex naturâ sumit, tamen perficienda  
 doctrinâ est. The opinion of Euripides  
 seems to be, that although virtue may  
 be produced by education, higher rank  
 and greater merit belong to those  
 whose virtue is the result of nature.  
 See above 381. Hipp. 78. Orest.  
 126. Pind. Ol. ii. 154. ix. 152. Also  
 an article on the Philosophical senti-  
 ments of Eurip. in the Class. J. xxviii.  
 p. 314.

598. " γέ τοί τε, μέντοι, γέ τοι, γέ  
 τι, γε μὲν τι, γε μέντοι, are variously  
 read. The three latter particles very  
 frequently occur together in Sophocles  
 and Euripides, γέ τοί τι never. Schol.  
 Od. Γ. 43. ὑποφαίνει οὖν ὁ ποιητής,  
 ὅτι ἔχει μέν τοι καὶ τὸ θρεφθῆναι καλῶς  
 δίδαξιν ἐσθλοῦ. Antiphanes indeed in  
 Stobæus cxiv. p. 585. (cxvi. p. 477.)  
 has Σοφὸν γέ τοί τι πρὸς τὸ βουλευεῖν

ἔχει τὸ γῆρας, but τι agrees with σο-  
 φόν : unless there also you prefer  
 Σοφὸν γε μέντοι." Porson. Render  
 thus : at any rate however even to be  
 well brought up involves the teaching of  
 what is good. Iph. A. 562. τροφαὶ δ' αἱ  
 παιδεύόμεναι, Μέγα φέρουσ' εἰς ἀρετάν.

599. " μάθῃ Aldus : μάθῃ is required  
 by the syntax, and is in several MSS." Porson. See v. 16.

600. γε, also, moreover, as well. See  
 Pref. p. 19.

μαθών. " Although I am aware that  
 Euripides is rather careless about re-  
 peating the same words, [see 227. 228.,  
 531. 532., 542. 544., 649. 651., 887.  
 889., 926. 937., 969. 970.] yet per-  
 haps he wrote in this instance, μετρῶν.  
 Electr. 52. Γνώμης πονηρὰς κανόνιν  
 ἀναμετρούμενος ἴστω τὸ σῶφρον. Thus  
 also Aristoph. Av. 1005. Apoll. Rh.  
 i. 724. But the received reading may  
 be the true one. Schol. Il. Z. 351. in  
 Townley's MS. : εἰ ᾗδαι πρὸς τὸ φυ-  
 λάσσεσθαι μὴ ἐμπίπτειν εἰς αὐτὰ οἶδε  
 τό γ' αἰσχρὸν κανόνι τοῦ καλοῦ μαθών." Porson.

601. " δὲ has crept into editions  
 from carelessness. In Aldus δὲ, right-  
 ly, as also the MSS. H. R. and, I be-  
 lieve, all others. Eustathius on Il. N.  
 p. 930, 42=900, 44." Porson.

ἐτόξευσεν, has shot out : this meta-  
 phor is of frequent occurrence : Soph.  
 Antig. 1096. τοιαῦτα σοῦ, λυπεῖς γὰρ,  
 ὥστε τοξότης Ἀφῆκα θυμῷ καρδίας  
 τοξεύματα. Pindar is peculiarly par-  
 tial to it : Olymp. i. 180. ἐμοὶ μὲν ὦν  
 Μοῦσα καρτερωρίαν βέλος ἀλκῆς τρέφει :  
 ii. 150. πολλὰ μοι ὑπ' ἀγκῶνος ὠκέα  
 βέλη ἔνδον ἐντὶ φαρέτρας : 160. ἔπεχε  
 νῦν σκοπῷ τόξον, Ἀγε, θυμέ, τίνα  
 βάλλομεν Ἐκ μαλθακῆς φρενὸς εὐκλείας

μὴ διγγάνειν μου μηδέν', ἀλλ' εἶργειν ὄχλον,  
 τῆς παιδός. ἐν τοι μυρίῳ στρατεύματι  
 ἀκόλαστος ὄχλος, ναυτική τ' ἀναρχία 605  
 κρείσσων πυρός· κακὸς δ' ὁ μή τι δρῶν κακόν.  
 σὺ δ' αὖ λαβοῦσα τεῦχος, ἀρχαία λάτρι,  
 βάψας' ἔνεγκε δεῦρο ποντίας ἁλός,  
 ὥς παῖδα λουτροῖς τοῖς πανυστάτοις ἐμὴν,  
 νύμφην τ' ἄνυμφον, παρθένον τ' ἀπάρθενον, 610  
 λούσω, προθῶμαί δ' ὥς μὲν ἀξία, πόθεν ;

ῥιστόντες ἰέντες ; Thus in the Psalms : shoot out their arrows, even bitter words.

603. μου. "I think μοι preferable. Xen. Cyrop. iv. 6, 8. τιμωρήσειν σοι τοῦ παιδὸς τὸν φονέα." Schæf.

604. "ἐν γὰρ μ. Aldus : ἐν τοι most MSS." Porson. Cf. 228. μυρίῳ ; μν-ρίος is used thus indefinitely in Eur. Ph. 313. χρόνῳ σὺν ὕμῃ μνρίοις ἐν ἡμέραις Προσεῖδον.

605. "Thus all edd. and MSS. and Eumathius vii. p. 357. Dio Chrysostom. Orat. xxxii. p. 389. has ἀτάξια, incorrectly." Porson.

606. κρείσσων, more ungovernable : Soph. Œd. T. 174. κρείσσον ἀμαιμακέτου πυρός. Cf. Iph. A. 914. ναυτικὸν στρατεὺμ' ἀναρχον, καπὶ τοῖς κακοῖς δρασύ.

607. τεῦχος. In the first edition Porson edited λαβοῦσ' ἀγγεῖον. This was probably a gloss upon the word τεῦχος, which is not of unfrequent occurrence in Euripides for an urn or pitcher : Andr. 167. Ion 144. 276. 1184. 1198. Iph. T. 168. Cycl. 88. 208. 226. Electr. 140. 360. 496.

608. ποντίας ἁλός. "The gen. is put with verbs of all kinds, even with those which govern the accus., when the action does not refer to the whole object, but to a part only. In English this is expressed by the omission of the article in the singular, or by the word *some*, in French by the *article partitif*. Il. I. 214. πάσσε δ' ἁλὸς θείοιο, he sprinkled salt over it : [Od. B. 261. χεῖρας νιψάμενος πολιῆς ἁλός :] O. 98.

ὀπτήσαι κρεῶν. Thuc. ii. 56. τῆς γῆς ἔτεμον, laid waste a part of the country." Matth. Gr. Gr. § 356.

609-612. "Consider these lines as included in a parenthesis, and join βάψασα, ἀγείρασά τε." Porson. Schæfer objects to this ; because thus the attendant would be desired not merely to dip her vase, but also to collect the ornaments from the captives, and then to bring the water : ἀγείρασα belongs rather to Hecuba : προθῶμαί τε ἐκ τῶν ἐνόντων καὶ κόσμον ἀγείρασα—.

610. νύμφην τ' ἄνυμφον. Polyxena had been betrothed to Achilles : ἄνυμφον and ἀπάρθενον the Scholiast explains by κακόννυμφον, κακοπάρθενον. Compare 935. γάμος, οὐ γάμος. Eur. Iph. T. 567. χάριν ἔχαριν. Soph. Œd. T. 1214. τὸν ἄγαμον γάμον. Electr. 1154. μήτηρ ἀμήτωρ. Æsch. Prom. 939. ἀπόλεμος ὅδε γ' ὁ πόλεμος. Hor. Od. i. 34. Insanientis dum sapientiæ Consultus erro. Milton P. L. iii. 310. He look'd and saw what numbers numberless The city gates outpour'd. A species of *Oxymoron*. It is imitated by Catullus, Carm. 64, 81. Ipse suum Theseus pro caris corpus Athenis Projicere optavit potius quam talia Cretam Funera Cecropiæ ne-funera portentur.

611. λ. πρ. δ'. Virg. Æn. ix. 486. nec te tua funera mater Produxi, pressive oculos, aut vulnera lavi. Cf. Phœn. 1337. Med. 1029. Alc. 628. Acts ix. 37. "Ἀξίαν Aldus. In several MSS. and the Schol. ἀξία, correctly." Por-



οὐκ ἂν δυναίμην· ὥς δ' ἔχω· τί γὰρ πάθω;  
 κόσμον τ' ἀγείρας' αἰχμαλωτίδων πάρα,  
 αἷ μοι πάρεδροι τῶνδ' ἔσω σκηνωμάτων  
 ναίουσιν, εἴ τις, τοὺς νεωστὶ δεσπότης 615  
 λαθοῦς', ἔχει τι κλέμμα τῶν αὐτῆς δόμων.  
 ὦ σχήματ' οἴκων, ὦ ποτ' εὐτυχεῖς δόμοι,  
 ὦ πλεῖστ' ἔχων, κάλλιστά τ' εὐτεκνώτατε  
 Πρίαμε, γεραιά θ' ἦδ' ἐγὼ μήτηρ τέκνων,  
 ὥς εἰς τὸ μηδὲν ἦκομεν, φρονήματος 620  
 τοῦ πρὶν στερέντες. εἶτα δῆτ' ὀγκούμεθα,  
 ὁ μὲν τις ἡμῶν πλουσίοις ἐν δώμασιν,  
 ὁ δ' ἐν πολίταις τίμιος κεκλημένος.  
 τὰδ' οὐδέν· ἄλλως φροντίδων βουλευματα,  
 γλώσσης τε κόμποι· κείνος ὀλβιώτατος, 625

son. With ἀξία understand ἐστί; see v. 159. 408.

612. τί γὰρ πάθω; Schol. ἤγουν τί ποιήσω; how can I help myself? Eur. Phœn. 909. τὸ μέλλον, εἰ χρῆ, πείσομαι τί γὰρ πάθω; where Valck. observes: "Τί γὰρ πάθω, quid enim agam, est formula eorum, quos invitos natura vel fatum, vel quæcunque alia cogit necessitas." See Hec. 1109. Phœn. 909. The literal meaning of the phrase seems to be, *for what should I suffer*, were I not to do so? what would be my feelings? how can I act otherwise? Homer has the same phrase, Il. A. 404. ὦ μοι ἐγὼ, τί πάθω; μέγα μὲν κακὸν αἶ κε φέβωμαι, κ. τ. λ. *what can I do? what will become of me?*

617. σχήματ' οἴκων, *pomp, pride, show of my palace!* or a periphrasis for οἶκοι, as Soph. Phil. 952. ὦ σχήμα πέτρας διπύλον. Eur. Alc. 935.

618. "I had incautiously put a comma after κάλλιστά τ', not after ἔχων, as I ought. But κάλλιστα εὐτεκνώτατε is similar to μέγιστον ἐχθίστη Med. 1320. πλεῖστον ἐχθίστης Soph. Phil. 631. πλεῖστον κάκιστος Cœd. C. 570. κάκιστα δυσσεβεστάτων

1190. as Brunck has rightly edited from a former conjecture of Toup. If you read in Antig. 86. πλεῖον ἐχθίων, the objection of Joannes Clericus (*Præf. ad Philargyr. Cantab. p. 31.*) will fall to the ground. You may also read μᾶλλον, but the other is better." Porson. See above 377. Alc. 802. τίμα δὲ καὶ τὴν πλεῖστον ἡδίστην θεῶν Κύπριν βροτοῖσιν. Monk on Eur. Hipp. 487. quotes Cicero, Ep. ad Att. xii. 38. Sive hanc aberrationem a dolore delegerim, quæ maxime liberalissima, doctoque homine dignissima, laudare me etiam oportere (credo). Thus in the Psalms, *most highest*.

621. στερέντες, fr. στέρομαι, the poetic form of στεροῦμαι.

623. κεκλημένος, *being called*, i. e. *being*, see the note on 478. Herc. F, 1291. κεκλημένῳ δὲ φωτὶ μακαρίῳ ποτὲ Αἰ μεταβολαὶ λυπηρόν.

624. ἄλλως φρ. β., *they are merely the suggestions of the thoughts, and the boastings of the tongue*, i. e. all fleeting and unsubstantial, unreal mockeries.

625. "Ald. and some MSS. have κείνος δ' ὁ. But by adding, changing, and omitting these particles, the metre



ὅτῳ κατ' ἡμάρ τυγχάνει μηδὲν κακόν.

Χο. ἔμοι χρῆν ξυμφορὰν, στροφή.

ἔμοι χρῆν πημονὰν γενέσθαι,

Ἰδαίαν ὅτε πρῶτον ὕλαν

Ἀλέξανδρος εἰλατίναν

630

ἐτάμεθ, ἄλιον ἐπ' οἶδμα ναυστολήσων

Ἑλένας ἐπὶ λέκτρα, τὰν καλ-

λίσταν ὁ χρυσοφαῆς

Ἄλιος αὐγάζει.

πόνοι γὰρ, καὶ πόνων ἀντιστροφή. 635

ἀνάγκαι κρείσσονες κυκλοῦνται.

*Περ.* κοινὸν δ' ἐξ ἰδίας ἀνοίας

κακὸν τῇ Σιμουντίδι γὰρ

ὀλέθριον ἔμολε, συμφορὰ τ' ἀπ' ἄλλων.

ἐκρίθη δ' ἔρις, ἂν ἐν Ἰδα

640

κρίνει τρισσὰς μακάρων

is constantly injured. Thus in 677. a Harl. MS. has *κούκέτ'*; in the present instance, however, it does not recognise δ'. Muretus V. L. v. 13. cited by Brunck, compares Ennius in Cic. de Fin. 13. *Nimium boni est, cui nil mali est.* Porson.

626. κατ' ἡμάρ, day by day, 317. καθ' ἡμέραν. The full expression would be καθ' ἐκάστην ἡμέραν; sometimes καθ' ἐκάστην occurs.

627. χρῆν for ἐχρῆν, it was destined: the omission of the augment in this word Porson in his Preface p. iii. remarks to have been admissible in tragedy. Compare with this Chorus, Eur. Iph. A. 580. Horace Od. i. 15.

629. ὅτε, at the time when: τότε ought to have preceded.

632. τὰν for ἤν. This use of the article is frequent in Homer, and in Ionic and Doric writers. "Of Attic writers, the tragedians only use it in this sense, not the comic and prose authors; and these only in the neuter and oblique cases. Æsch. Ag. 535.

Διὸς μακέλλῃ, τῇ κατείργασται πέδον. Eur. Iph. A. 1351. τὸν Ἀχιλλέα, τὸν ἰδεῖν αἰσχύνομαι." Matth. Gr. Gr. § 291. Æschyl. S. c. Th. 37. τοὺς πέποιθα μὴ ματᾶν ὀδῶ.

636. ἀνάγκαι, captivity: Soph. Aj. 480. τῆς ἀναγκαίας τύχης Οὐκ ἔστιν οὐδὲν μείζον ἀνθρώποις κακόν: see above 362. and below 1277.

637. κοινὸν Musgr. explains by ἀμφοτέρων. But the antithesis between κοινὸν and ἰδίας shows that it agrees with κακόν: one common ruin from his individual folly. With συμφορὰ, κοινὰ may be supplied: ἀπ' ἄλλων, the Greeks.

640. ἂν i.e. καθ' ἂν, in which. Virg. Æn. i. 27. *Judicium Paridis, spretæque injuria formæ.*

641. κρίνει. "The present is often put for the aorist, in an animated narration, which represents what took place as present, as in Latin the *præsens historicum*. Eur. Suppl. 652. Καπανέως γὰρ ἦν λάτρης, "Ὅν Ζεὺς κεραυνῶ πυρπόλῳ καταθαλοῖ: 893. ἐλθὼν δ'

παῖδας ἀνὴρ βούτας,  
 ἐπὶ δορὶ, καὶ φόνῳ, καὶ ἐμῶν      ἐπ'ωδός.  
 μελάθρων λώβα·  
 στένει δὲ καὶ τις ἀμφὶ τὸν      645  
 εὖροον Εὐρώταν  
 Λάκαινα πολυδάκρυτος ἐν δόμοις κόρα·  
 πολιὸν τ' ἐπὶ κρᾶτα μάτηρ  
 τέκνων Ξανόντων τίθεται  
 χέρα, δρύπτεταί τε παρειὰν,      650  
 δίαϊμον ὄνυχα τιθεμένα σπαραγμοῖς.

## ΘΕΡΑΠΙΑΙΝΑ.

γυναιῖκες, Ἐκάβη ποῦ ποθ' ἡ παναθλία,  
 ἡ πάντα νικῶσ' ἄνδρα καὶ Ξῆλυν σποράν

ἐπ' Ἰνάχου ῥοὰς, Παιδεύεται κατ' Ἄργος." Matth. Gr. Gr. § 504. See above v. 21.

542. ἀνὴρ β., Paris. Compare 932. The circumlocution with ἀνὴρ is very frequent: Hom. Od. γ. 423. βοῶν ἐπιβουκόλος ἀνὴρ: so in speeches, ἄνδρες δικασταί, ἄ. στρατιῶται, ἄ. ἀδελφοί. See Matth. Gr. Gr. § 430, 6.

643. ἐπὶ δ., to be connected with ἐκρίθη. "The præp. ἐπὶ frequently expresses an object or aim, inasmuch as this is the condition upon which the action is performed. Herod. i. 41. μή τινες κατ' ὁδὸν κλῶπες κακοῦργοι ἐπὶ δηλήσει φανέωσι ὑμῖν, in order to do you mischief. Comp. ii. 121. vi. 67. And as the incidental consequence is often substituted for the immediate, i. e. the object, Eur. Hec. 643. ἐπὶ δορὶ κ. τ. λ. with the consequence of war, slaughter, and devastation. Comp. 810. Phœn. 544. Xen. Mem. S. 2, 3, 19. οὐκ ἂν πολλὰ ἁμαθία εἴη καὶ κακοδαίμονία τοῖς ἐπ' ὠφελείᾳ (the object) πεποιημένοις ἐπὶ βλάβῃ (consequence) χρῆσθαι;" Matth. Gr. Gr. § 585. β.

644. "Hesychius cites this line

with a slight mistake: Μελάθρων λῶβαι· τῶν οἰκῶν αἱ βλάβαι." Porson.

645. "τις is used in a collective sense, as the English many a one. Il. Φ. 126. δρώσκων τις κατὰ κύμα μέλαιναν φρέχ' ὑπαλύξει Ἴχθυσ. Thuc. vii. 61. ἦν κρατήσωμεν νῦν ταῖς ναυσὶν, ἐστὶ τῷ τὴν ὑπάρχουσάν ποι οἰκείαν πόλιν ἐπιδεῖν. Hence a plural often refers to τις in the singular." Matth. Gr. Gr. § 487.

646. "εὐβρόουν Ald. εὐροουν most MSS. εὐροοον Hermann rightly." Porson.

647. Nouns masc. in ων make feminines in αῖνα: Λάκων, Λάκαινα, λέων, λεία, δερᾶπων, δερᾶπαινα.

650. "Δρύπτω, I lacerate, tear. From δρῦς, Etym. M. From the notion of peeling or stripping oak or any wood. But Lennep with more probability compares it with δρέπω and δέρω. Δέρω may have produced δερᾶπω and δερύπω, whence δρέπω and δρύπω, δρύπτω." Valpy's Lex. of Fundamental Words. Cf. Phœn. 1369. ἀνάγετ' ἀνάγετε κωκυτὸν, Ἐπὶ κρᾶτά τε λευκοπήχεις κτύπους χερσῶν.

653. "Sometimes the adj. is put in



κακοῖσιν ; οὐδείς στέφανον ἀνθαιρήσεται.

Χο. τί δ', ὦ τάλαινα σῆς κακογλώσσου βοῆς; 655  
ὥς οὐποθ' εὔδει λυπρά σου κηρύγματα.

Θερ. Ἐκάβη φέρω τόδ' ἄλγος· ἐν κακοῖσι δὲ  
οὐ ῥάδιον βροτοῖσιν εὐφημεῖν στόμα.

Χο. καὶ μὴν περῶσα τυγχάνει δόμων ὑπερ  
ἥδ'· εἰς δὲ καιρὸν σοῖσι φαίνεται λόγοις. 660

Θερ. ὦ παντάλαινα, καῖτι μᾶλλον ἢ λέγω,  
δέσποιν', ὀλωλας· κούκέτ' εἰ βλέπουσα φῶς,

the masculine, with nouns feminine, in the singular and plural. Hom. Il. K. 216. *δὴν μέλαιναν, θῆλυν*, as *θῆλυς ἐέρση* in the same. Il. T. 97. "Ἥρη θῆλυς ἐοῦσα: θῆλυν σποράν Eur. Hec. 653. Of the same class is *ἡδὺς αὐτμῆ, ἡμισέος ἡμέρας*, etc. Probably in the old language these were adjectives of two terminations, *communia*. To this head may also be referred *ἄλδς πολιοῖο* in Homer." Matth. Gr. Gr. § 436, 2.

654. Hermann has edited, *κακοῖς, ἴν' οὐδείς στ. ἀνθ.*

655. "The Scholiast explains it thus: *τί ἐστι τὸ βούλημα τῆς σῆς κακοφύμου βοῆς*; whence Fr. Jacobs wishes to read, *τί δ' αὖ τὸ λῆμα σῆς*—. But the Scholiast is rather in favour of the usual reading, nor do I think that he read the passage in any other way, but chose to supply the ellipsis according to his own idea. In my opinion, *the Greeks never applied λῆμα except to persons*." Porson. "The gen. expresses the cause; in which case it is to be rendered by *on account of*. Thus, with adjectives. Eur. Alc. 753. *ὦ σχετλιά τόλμης*. Iph. A. 1287. *Οἱ ἐγὼ, θανάτου τοῦ σοῦ μελέα*. Hence the gen. stands alone in exclamations, with and without an interjection or a word that expresses admiration, indignation, compassion, etc. Aristoph. Av. 61. "Ἀπολλὼν ἀποτρόπαιε, τοῦ χασμήματος! *what a swallow!* Nub. 153. "ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν! *O Jupiter, the acuteness of his mind!* Also with the addition of a nominative.

Eur. Ph. 384. *οἶμοι τῶν ἐμῶν ἐγὼ κακῶν!* Thus also it seems Eur. Hec. 655. is to be explained: *τί δ', ὦ τάλαινα; σῆς κακογλώσσου βοῆς!* *what is this, wretched woman?* *Oh thy unhappy exclamation!* or *ὦ τάλαινα σῆς κακογλ. β. wretched on account of thy ill-boding exclamation.* Matth. Gr. Gr. § 371. In the latter way Elmsley understands it, Eur. Heracl. 448. "ὦ δυστάλαινα τοῦ μακροῦ βίαν σέθεν. Cf. Med. 1024. *ὦ δυστάλαινα τῆς ἐμῆς αὐθαδίας*.

656. *εὔδει* for *παύεται*: Suppl. 1146. *οὐπω κακὸν τόδ' εὔδει*. Hom. Il. E. 524. *ὄφρ' εὔδησι μένος Βορέας*.

659. "*δόμων ἄπο*: Brunck's *membranae* in the first hand *ὑπερ*, and thus R. as a various reading: M. in the margin, *γρ. ὑπερ ἐπέκεινα ἤγουν ἔξω*: *ἐπέκεινα* is a good interpretation. See Musgr. on Orest. 1365. In the margin *Cant. ἀντὶ τοῦ πρὸ, ὑπέρ*. J. has *ὑπέρ* in the text, ἀπὸ written over. Mosq. 3. *ὑπερ*, Mosq. 1. *ὑπο* as a various reading." Porson. See v. 53.

660. "*σοῖσι* Ald. and MSS. Some edd. improperly *τοῖσι*." Porson.

661. *κατι μ. (τάλαινα) ἢ λ.*, Hipp. 914. *φίλους κατι μᾶλλον ἢ φίλους*. Alc. 1082. *ἀπώλεσέν με κατι μᾶλλον ἢ λέγω*.

662. "In *Lib. P.* is no bad reading *κούκέτι βλέπεις φάος: οὐκέτ' Cant. L. M. R.* the conjunction being omitted, which certainly may be dispensed with: *κούκ' ἔτι* for *κούκέτ' εἰ Aug. 2. κούκέτι Mosq. 3.*" Porson.

*εἰ βλέπουσα* for *βλέπεις*: cf. 119.



ἄπαις, ἄνανδρος, ἄπολις, ἐξεφθαρμένη.

Εκ. οὐ καινὸν εἶπας· εἰδόσιν δ' ὠνείδισας.

ἀτὰρ τί νεκρὸν τόνδε μοι Πολυξένης 665

ἦκεις κομίζουσ', ἧς ἀπηγγέλθη τάφος

πάντων Ἀχαιῶν διὰ χερὸς σπουδὴν ἔχειν ;

Θερ. ἦδ' οὐδὲν οἶδεν, ἀλλὰ μοι Πολυξένην

ῥηγεῖ· νέων δὲ πημάτων οὐχ ἄπτεται.

Εκ. οἱ γὰρ τάλαινα, μῶν τὸ βακχεῖον κára 670

τῆς Δεσπιωδοῦ δεῦρο Κασάνδρας φέρεις ;

Θερ. ζῶσαν λέλακας· τὸν θανόντα δ' οὐ στένεις

Thus Horace, *Od.* iv. 8. *non tibi talium Res est, aut animus deliciarum egens, for eget.* Scholefield approves of Reisig's punctuation, *κοῦκέτ' εἰ, βλέπουσα φάος*, i. e. *καίπερ βλ.* *Comp.* *Orest.* 380. οὐ γὰρ ζῶ *κακοῖς*, *φάος δ' ὄρω.*

665. “*νεκρὸς, a dead body, is always masculine.* But Ammon, *ἄνθρωπος οὐχ ὁ τυχῶν*, surmises that we ought to read *νεκρὸν τόνδε*; because, says he, on the authority of Bos, when *νεκρὸν* stands for *cadaver*, *σῶμα* is always to be understood. He continues: ‘*Favet mutationi etiam metrum.*’ Whereas by this emendation the metre is subverted, unless you also transpose, *τόδε Πολυξένης ἐμοί.*” Porson.

666. “*ἀπηγγέλη Aug. 3. Cant.* In *Iph. T.* 939. *ἡγγέλῃς* is extant, where *ἡγγέλῃς* may be read. See *Phœn.* 986.” Porson.

667. *σπ. ἔχειν*, to be receiving attention at the hands of all the Greeks: *διὰ χ.*, through means of, by, *Soph. Œd. C.* 470. *δι' ὅσων χειρῶν διγῶν.* “*χερῶν M. R.*” Porson.

668. *μοι, ah me!* see above 195.

670. *κára* — *Κασάνδρας*: a frequent circumlocution. “*Soph. Œd. T.* 950. *Ἡ φίλτατον γυναῖκα Ἰοκάστης κára*: 1235. *τέθνηκε θείον Ἰοκάστης κára.* *Eur. Or.* 470. *Ἡ χαῖρε, πρέσβυ, Ζηνὸς δμόλεκτρον κára*: 475. *προσφθέγγειν ἀνδρῶν κára* ;” *Matth. Gr. Gr.* § 430. Cf. *Hec.* 712. *Hor. Od. i.* 24. *Quis desiderio sit pudor aut modus*

*Tam cari capitis?* *Virg. Æn. iv.* 490. *Testor, cara, Deos, et te, germana, tuumque Dulce caput.*

672. *ζῶσαν λέλακας*, you speak of one that is alive: *Theocr. xxv.* 179. *Εἰ σὺ γ' ἐκείνος ὃν ἔμμι ἀκούοντεςσιν ἔειπεν* ‘*Οὐξ Ἑλίκηθεν Ἀχαιὺς*, spoke of to us. *Aristoph. Ach.* 593. *Ταυτὶ λέγεις σὺ τὸν στρατηγὸν, πτωχὸς ὢν*; do you say this of? Thus is to be explained the passage in *Il. Z.* 479. *καί ποτέ τις εἶπησι, πατρὸς δ' ὄγε πολλὸν ἀμείνων, Ἐκ πολέμου ἀνιόντα*, will say of him when he returns from the war. See *Matth. Gr. Gr.* § 410.

“*Λάσκω, I sound, speak*: fut. *λακήσω*: fut. mid. *λακήσομαι*, *Aristoph. Fr.* 383.; aor. 1. *ἐλάκησα*; aor. 2. *ἐλάκον*, inf. *λακεῖν*; aor. 2. mid. *ἐλακόμην*; perf. act. *ἐλάκα* synonymous with the present. That *ΛΑΚ*— is the stem of this verb is evident from the aor. 2.: the *σ* in the present is therefore inserted to strengthen it, as in *ἴσκω* from *εἴκω*, *τιτύσκω* from *τεύχω*. This however is only the Attic form; the Ionians use *ληκέω* and the Dorics *λακέω*. But *ἐλάκησα, λακήσομαι*, which belong to the Attics, can according to analogy be formed only from the aor. 2. *ἐλάκον, λακεῖν*, and have therefore the *α* short, as appears also from *λακήσης*, *Aristoph. Pac.* 382. The Epics have the Ionic *η* in the perf. also, *λέληκα*, but shorten it in *λελάκνυα*, like *μεμακνυῖα, ἀρᾶρνυα*, and others.” *Buttmann's Irreg. Verbs.*

τόνδ'· ἀλλ' ἄθρησον σῶμα γυμνωθὲν νεκροῦ,  
εἴ σοι φανέϊται θάῤυμα, καὶ παρ' ἐλπίδας.

Εκ. οἴμοι, βλέπω δὴ παῖδ' ἐμὸν τεθνηκότα 675

Πολύδωρον, ὃν μοι Θρῆξ' ἔσωζ' οἴκοις ἀνῆρ.  
ἀπωλόμην δύστηνος, οὐκέτ' εἰμὶ δῆ.

ὦ τέκνον, τέκνον,

αἶ, αἶ, κατάρχομαι νόμον

βακχεῖον, ἐξ ἀλάστορος 680

ἀρτιμαθῆς κακῶν. &

Θερ. ἔγνωσ γὰρ ἄτην παιδὸς, ὧ δύστηνε σύ ;

Εκ. ἄπιστ' ἄπιστα, καινὰ καινὰ δέρκομαι.

ἕτερα δ' ἀφ' ἐτέρων κακὰ κακῶν κυρεῖ·

οὐδέποτ' ἀδάκρυτος, ἀστένακτος 685

ἀμέρα μ' ἐπισχῆσει.

Χο. δεῖν', ὧ τάλαινα, δεινὰ πάσχομεν κακά.

674. "Thus Ald. Some MSS. ἐλπίδα." Porson. The latter reading would occasion a hiatus. Ἐλπίς is used for the *anticipation* of either good or ill: Orest. 850. οἴμοι, προσῆλθεν ἐλπίς, ἣν φοβουμένη Πάλαι, τὸ μέλλον ἐξετηκόμην γόοις. So *spes* in Latin: Livy ii. 3. bellum ab Tarquiniiis *spe omnium serius fuit*.

677. Eur. Hipp. 778. βασιλις οὐκ-έτ' ἔστι δῆ: 1157. Ἰππόλυτος οὐκέτ' ἐστίν, ὡς εἰπεῖν ἔπος: thus we say, is no more.

679, 680. "νόμων βακχεῖων Ald. The other reading is in King's MS. and Eustathius on Il. B. p. 241, 23= 182, 46; νόμον βακχεῖων Priscian. xviii. p. 231. b. 11. ed. Ald. Some have γόων for νόμων." Porson. The verb κατάρχομαι is properly followed by a gen., as Phœn. 582. Πῶς δ' αὖ κατάρξει θυμάτων; but occasionally by an accus., as Orest. 949. κατάρχομαι στεναγμόν.

681. ἀρτιμαθῆς κακῶν. Xen. K. II. i. 6, 35. ὀψιμαθῆς τῶν πλεονεξιῶν. See the note on v. 235. This verse is of the dochmiac metre: so also v. 684,

685. 688, 689, 690. 693. 696. 702, 703. 707, 708, 709.

682. "Others have σοῦ. for σὺ, not so correctly: in 684. ἀμφ' ἐτέρων, or ἐφ' ἐτέρων, and 685. ἀδάκρυτον, ἀστένακτον." Porson. The interrogative force of γὰρ may often be expressed by *what?* in 701. by *yet?* in this passage perhaps by *then?* 'knowest thou then the calamity of thy son?' i. e. all the particulars of it, how he met his death.

685. "οὐδέποτε παύσει με ὥστε μὴ δακρύειν" quæ est interpretatio Matthæi unice vera, collato Thuc. i. 129. καὶ σὲ μήτε νῦν μὴθ' ἡμέρα ἐπισχέτω, ὥστε ἀνεῖναι, κ. τ. ἐ. Musgr. ἐπισχῆσει, *illucebit, vel adveniet.*" Scholef. Ἀδακρυς μοῖρα, Med. 857. Soph. Antig. 851. τὸν δ' ἐμὸν πότμον ἀδάκρυτον οὐδεὶς φίλων στενάζει. "The adj. often contains not a definition in itself belonging to the subst., but an extension of the idea contained in the verb, or the consequence and effect of the verb." Matth. Gr. Gr. § 446, 2. "Some MSS. add αἶ αἶ κακῶν, or αἶ αἶ τῶν κακῶν." Porson.



Εκ. ὦ τέκνον, τέκνον ταλαίνας ματρὸς,  
 τίνι μόρῳ θνήσκεις, τίνι πότμῳ κεῖσαι ;  
 πρὸς τίνος ἀνθρώπων ; 690

Θερ. οὐκ οἶδ'· ἐπ' ἀκταῖς νιν κυρῷ θαλασσίαις.

Εκ. ἔκβλητον, ἢ πέσημα φοινίου δορός ;

Θερ. ἐν ψαμάθῳ λευρᾷ  
 πόντου νιν ἐξήνεγκε πελάγιος κλύδων.

Εκ. ὦ μοι, αἰ αἰ, 695

ἔμαθον ἐνύπνιον, ὀμμάτων ἐμῶν

ὄψιν, οὗ με παρέβα φάσμα

μελανόπτερον, ἂν ἐσεῖδον

ἀμφί σ', ὦ τέκνον, οὐκέτ'

ὄντα Διὸς ἐν φάει. 700

Χο. τίς γάρ νιν ἔκταν' ; οἶσθ', ὄνειρόφρων, φράσαι ;

Εκ. ἐμὸς, ἐμὸς ξένος, Θρήκιος ἱππότης,

ἵν' ὁ γέρων πατὴρ ἔθετό νιν κρύψας.

Χο. ὦ μοι, τί λέξεις ; χρυσὸν ὡς ἔχοι κτανών ;

Εκ. ἄρρητ', ἀνωνόμαστα, θαυμάτων πέρα, 705

689. θνήσκεις, for ἔθανες ; see v. 761.

691. νιν κυρῷ : on the constr. of κυρῷ with an accus., see the note on v. 51.

692. πέσημα, the corpse of, i. e. slain by the murderous sword : Phœn. 1715. ὦ φίλα πεσήματ' ἔθλι' ἀθλίου πατρός : 1711. Ἐτεοικλέους δὲ πτωμα, Πολυνείκους τε ποῦ ; 1316. πέσεα, πέσεα δαί' Αὐτίχ' αἰμάζετον : all derivatives of πίπτω. Thus the Latin cadaver, an unburied corse, is from cadō. The English word carcase is also deduced from caro casa.

696. "ὀμμάτων τ' ἐμῶν Ald. Many MSS. omit the conjunction." Porson.

697. παρέβα, passed me by, i. e. proved futile.

698. ἂν refers to ὄψιν : the intermediate clause being parenthetical : cf. 603. 908.

700. Διὸς ἐν φ., in the light of heaven : Hor. Od. i. 1. sub Jove frigido : iii. 2. Vitamque sub Dio et trepidis agat In rebus.

701. "Others ὄνειρόφρων. Several MSS. have ἔκτειν'. Conversely διέφθορ' Aug. 1. in 596. which I would have edited, had more MSS. sanctioned it." Porson. Hermann retains ὄνειρόφρων, rendering it thus : potesne somnii indicio dicere, quis eum occiderit?

702. "ἐμὸς only once in Aldus and many MSS." Porson.

703. ἵνα, where, refers to the subst. Θρήκη, which is contained in the adj. Θρήκιος : see v. 22.

705. ἀνωνόμαστα, "a deed without a name." Macbeth. "πλέα R. and as a various reading M. Thus πέρα δεινῶν Pausan. iv. 5. p. 291. (471.) which Facius well defends." Porson.



οὐχ ὅσιά τ', οὐδ' ἀνεκτά. ποῦ δίκᾳ ξένων ;  
 ὃ κατάρατ' ἀνδρῶν, ὡς διεμοιράσω  
 χροῖα, σιδαρέῳ τεμῶν φασγάνῳ  
 μέλεα τοῦδε παιδὸς, οὐδ' ὄκτισας.

Χο. ὦ τλήμον, ὡς σε πολυπονωτάτην βροτῶν 710  
 δαίμων ἔθηκεν, ὅστις ἐστὶ σοι βαρὺς.  
 ἀλλ' εἰσορῶ γὰρ τοῦδε δεσπότης δέμας  
 Ἀγαμέμνονος· τὸνθένδε σιγῶμεν, φίλαι.

## ΑΓΑΜΕΜΝΩΝ.

Ἐκάδῃ, τί μέλλεις παῖδα σὴν κρύπτειν τάφῳ  
 ἐλθοῦς, ἐφ' οἷσπερ Ταλθύβιος ἠγγειλέ μοι 715  
 μὴ διγγάνειν σῆς μηδέν' Ἀργείων κόρης ;  
 ἡμεῖς μὲν οὖν ἐῶμεν, οὐδὲ ψαύομεν.  
 σὺ δὲ σχολάζεις, ὥστε θαυμάζειν ἐμέ.  
 ἦκω δ' ἀποστελῶν σε· τὰ κεῖθεν γὰρ εὖ

707. κατάρατ' ἄ., the positive for the superl., as δία γυναικῶν Hom. See Porson's Pref. p. xxxi. Eur. Alc. 472. ὃ φίλα γυναικῶν.

709. "ὄκτισω Ald. MSS. vary." Porson.

712. ἀλλ' εἰσορῶ γὰρ κ. τ. λ. These two particles (ἀλλὰ γὰρ) frequently occur, sometimes together, sometimes with a word interposed, as in the present case, where the remarks of the speaker are interrupted by the entrance of a new character: as Soph. Antig. 155. ἀλλ' ὅδε γὰρ δὴ βασιλεὺς χώρας Τῆσδε Κρέων ὁ Μενουκίῳ νεοχμὸς—χωρεῖ. Thus the Latins use *sed enim*: Virg. Æn. i. 23. hoc regnum Dea gentibus esse, Si qua fata sinant, jam tum tenditque fovetque. Progeniem *sed enim* Trojano a sanguine duci Audierat, Tyrias olim quæ verteret arcēs: where *sed* refers to the preceding sentence, *enim* to the succeeding: *sed fata non sinebant: audierat enim* etc. See Viger's Idioms, p. 173. Seager. τοῦδε,

for ὥδε or δεῦρο: see the note on 51. The nom. and accus. are more frequent in this sense.

δεσπότης δέμας, for δεσπότην. "Æsch. Eum. 84. κτανεῖν μητρῶν δέμας, for τὴν μητέρα. Soph. Œd. C. 1550. Νῦν δ' ἔσχατόν σου τοῦμὲν ἄπτεται δέμας, for ἐγώ. Comp. Œd. T. 1208. Trach. 908. φίλων οἰκετῶν δέμας, for φίλους οἰκέτας." Matth. Gr. Gr. § 430, 6. Soph. Antig. 944. Δανάας δέμας, for Δανάη.

714. "Parum scite Euripides regem ipsum venientem, ut arcessat Hecubam, facit." Herm.

715. ἐφ' οἷσπερ, upon, conformably with the conditions which. See Matth. Gr. Gr. § 585, β.

717. οὐδὲ ψαύομεν. Of this violation of Porson's canon respecting the Pause, see the explanation in a note to Porson's Pref. and Suppl. p. xix.

719. "Valckenaer on Phœn. 1327. (1337.) prefers ἦκω μεταστελῶν σε, which the reading of the Harleian MS.

πεπραγμέν' ἐστίν, εἴ τι τῶνδ' ἐστίν καλῶς. 720

ἔα, τίν' ἄνδρα τόνδ' ἐπὶ σκηναῖς ὀρώ

θανόντα Τρώων; οὐ γὰρ Ἀργείων, πέπλοι

δέμας περιπτύσσοντες ἀγγέλλουσί μοι.

Εκ. δύστην', ἐμαυτὴν γὰρ λέγω, λέγουσά σε,

Ἐκάδη, τί δράσω; πότερα προσπέσω γόνυ 725

Ἀγαμέμνονος τοῦδ', ἢ φέρω σιγῇ κακά;

Αγαμ. τί μοι προσώπων νῶτον ἐγκλίνασα σὸν

δύρει, τὸ πραχθὲν δ' οὐ λέγεις; τίς ἐσθ' ὅδε;

above 507. may seem to favour. But the particle is not so well omitted, and ἀποσπελῶν suits the sense better. Some editions of the Phœnissæ have μεταστέλλων, which is faulty, inasmuch as Tragic senarii do not allow such a division. If any instance occurs to the contrary, it labours under an incorrect accentuation, as Æsch. Prom. 67. τῶν Διὸς τ' ἐχθρῶν ὑπερ Στένεις. Eupolis says in joke, Ἄλλ' οὐχὶ δυνατόν ἐστιν οὐ γὰρ ἀλλὰ προ-βούλευμα βαστάζουσι τῆς πόλεως μέγα, in Hephæst. p. 15." Porson.

720. καλῶς for καλόν. "In the tragic and lyric writers substantives and adjectives often stand in the predicate for an adjective alone. Il. Z. 130. οὐδὲ Λυκόοργος δὴν ἦν, for δηναῖος: H. 424. χαλεπῶς ἦν. Herod. vi. 109. τοῖσι δὲ Ἀθηναῖων στρατηγοῖσι ἐγίνοντο δίχα αἱ γνώμαι." Matth. Gr. Gr. § 309. Soph. Ant. 637. ἐμοὶ γὰρ οὐδεὶς ἀξίως ἔσται γάμος Μείζων φέρεσθαι.

722. οὐ γὰρ Ἀργ., sc. αὐτὸν εἶναι: see v. 736.

724. "This verse is found in X. Π. 74." Porson. ἐμαυτὴν γὰρ λέγω, yet I mean myself. Thus in Herod. vii. 144. Themistocles persuaded the Athenians νέας ποιήσασθαι διηκοσίας ἐς τὸν πόλεμον, τὸν πρὸς Αἰγινήτας λέγων. Isocr. Panath. 277. ἔλεγεν, ὅτι σὺ μὲν πεποιῆσαι τοὺς λόγους, ἐμὲ λέγων. Thus dico: Cic. de Fin. v. 3. Hoc, inquit, non poterit sic abire, cum hic adsit, me autem dicebat. The sense of the pas-

sage seems to be this: unhappy youth, and yet in thus addressing you, I apply an epithet applicable to myself: Schol. ὦ δύστηνε Πολύδωρε, λέγουσα γὰρ ἐγὼ ἢ Ἐκάδη σὲ δύστηνον, ἐμαυτὴν λέγω. Comp. Eur. Or. 553. ἐμαυτὸν, ἦν λέγω Κακῶς ἐκείνην, ἐξερῶ.

727. μοι for μου: as Phœn. 1562. οὐκέτι σοι τέκνα λεύσσει φάος. Or, why, I pray? see v. 195.

728. "ὀδύρῃ Aldus and all MSS.; which being repugnant to the metre, Morell with a perversion of the sense has changed into ὀδυνῇ. At least he ought to have substituted ὀδυνᾶ. (Cf. 257.) But Musgrave well corrects δύρῃ, referring to Hesychius, δύρεσθαι, ὀδύρεσθαι. Taylor (Lect. Lys. c. 9.) without cause suspects an error in Hesychius. On the same grounds he ought to have disputed the accuracy of the Etymologus, p. 192, 43. 291, 23. Eustathius on Il. B. p. 218, 19=165, 20. εὐρίσκεται δὲ καὶ τὸ ὀδύρεσθαι δύρεσθαι. Nor is it more surprising that both δύρεσθαι and ὀδύρεσθαι should be in use among the Attics, than both κέλλειν and ὀκέλλειν, μόργνυμι and ὀμόργνυμι, and many similar. Æschylus Prom. 271. Καί μοι τὰ μὲν παρόντα μὴ δύρεσθ' ἄχῃ. Editions there wrongly add a mark of elision, such as the Attics do not recognise. In Pers. 584. the metre demands, Δυρόμενοι γέροντες. In our author, Med. 159. Brunck has edited ὀδυρομένα, as if ο could be elided by ου. A line in Eur. Andr. 397. be-



Εκ. ἀλλ' εἴ με, δούλην πολεμίαν θ' ἡγούμενος,  
γονάτων ἀπώσαιτ', ἄλγος ἂν προσθείμεθ' ἄν. 730

Αγαμ. οὐ τοι πέφυκα μάντις, ὥστε μὴ κλύων  
ἐξιστορήσαι σῶν ὁδὸν βουλευμάτων.

Εκ. ἄρ' ἐκλογίζομαί γε πρὸς τὸ δυσμενὲς  
μᾶλλον φρένας τοῦδ', ὄντος οὐχὶ δυσμενοῦς ;

Αγαμ. εἴ τοί με βούλει τῶνδε μηδὲν εἰδέναί, 735  
εἰς ταυτὸν ἥκεις· καὶ γὰρ οὐδ' ἐγὼ κλύειν.

Εκ. οὐκ ἂν δυναίμην τοῦδε τιμωρεῖν ἄτερ  
τέκνοισι τοῖς ἐμοῖσι. τί στρέφω τάδε ;  
τολμᾶν ἀνάγκη, καὶν τύχῳ, καὶν μὴ τύχῳ.  
'Αγάμεμνον, ἰκετεύω σε τῶνδε γουνάτων, 740  
καὶ σοῦ γενείου, δεξιᾶς τ' εὐδαίμονος.

Αγαμ. τί χρήμα μαστεύουσα ; μὼν ἐλεύθερον

gins thus, 'Ατὰρ τί ταῦτ' ὀδύρομαι ; also a parallel one from the Medea of Neophron, in Stobæus, p. 107. ed. Grot., καὶ πρὸς τί ταῦτ' ὀδύρομαι ; Why not, you will ask ? Because the tragic writers never constitute a senarius so, that the third and fourth feet form one word. We must read therefore both in Euripides and Neophron, ταῦτα ὀύρομαι." Porson.

730. " ἄλγος ἂν προσθείμεθα. Thus Aldus and most edd. But ἂν is rightly repeated in Brunck's *membrana*, Harl., MS. Reg. Soc. Mosq. 3. and several others. Instead of the second ἂν in J. Mosq. 1. ἄλγει. Brunck has edited, ἄλγος αὖ π. ἂν : badly." Porson. " Quam proni essent Tragici ad geminandum ἂν, omnibus fere doctis indoc-tisque notum." Monk Alc. 663. Hipp. 482.

732. ὁδόν, course, plan, meaning. Phœn. 925. Ἄκουε δὴ νυν θεσφάτων ἐμῶν ὁδόν : Heracl. 237. Τρισσαί μ' ἀναγκάζουσι συμφορᾶς ὁδοί, Ἰόλαε, τοῦσδε μὴ παρώσασθαι ξένους : Hipp. 290. γνώμης ὁδόν : Soph. Œd. T. 67. Ἄλλ' ἵστε πολλὰ μὲν με δακρύσαντα δὴ, Πολλὰς δ' ὁδοὺς ἐλθόντα φροντίδος - 663." Porson.

πλάνοις. Cf. Herod. iii. 156. vii. 234.

733. " Intendit atque auget vim verborum additum γε, quod Latine etiam, Germanice gar, veritas. Nisi scripsit ἄρ' ἐκλογιζόμεθα." Herm. It seems here to introduce an opposite opinion to the previous one in 729. which is more usually expressed by αὖ : " Am I on the other hand calculating upon his feelings more or too much with reference to (i. e. as biassed by) hostility ?" Hermann removes the comma after τοῦδ', which is better.

736. εἰς ταυτὸν ἥκεις, sc. ἐμοί, see 952. Phœn. 1420. Orest. 1274. you and I are agreed ; καὶ γὰρ οὐδ' ἐγὼ (βούλομαι) κλύειν.

737. τιμωρεῖν, to avenge, with a dat. : τιμωρεῖσθαι, mid. to revenge, take vengeance on, with an accus. of the person ; v. 744.

738. τί στρέφω τ. ; Schol. τί σκέπτομαι καὶ λογίζομαι ; why do I turn these things over in my mind ?

740. " γονάτων Ald. and some MSS. Concerning the ellipsis of the preposition πρὸς, see my note on Orest. 663." Porson.



αἰῶνα θεῖσθαι ; ῥάδιον γὰρ ἐστί σοι.

Εκ. οὐ δῆτα· τοὺς κακοὺς δὲ τιμωρουμένη,

αἰῶνα τὸν ξύμπαντα δουλεῦσαι θέλω.

745

Αγαμ. καὶ δὴ τίν' ἡμᾶς εἰς ἐπάρκεσιν καλεῖς ;

Εκ. οὐδέν τι τούτων, ὧν σὺ δοξάζεις, ἄναξ.

ὁρᾷς νεκρὸν τόνδ', οὗ καταστάζω δάκρυ ;

Αγαμ. ὁρῶ· τὸ μέντοι μέλλον οὐκ ἔχω μαθεῖν.

Εκ. τοῦτόν ποτ' ἔτεκον, κάφερον ζώνης ὕπο.

750

Αγαμ. ἔστιν δέ τις σῶν οὗτος, ὃ τλήμον, τέκνων ;

Εκ. οὐ τῶν θανόντων Πριαμιδῶν ὑπ' Ἰλίου.

Αγαμ. ἦ γάρ τιν' ἄλλον ἔτεκες, ἢ κείνους, γύναι ;

Εκ. ἀνόνητά γ', ὥς ἔοικε, τόνδ', ὃν εἰσορᾷς.

Αγαμ. ποῦ δ' ὧν ἐτύγχαν', ἡνίκ' ὦλλυτο πτόλις ;

755

743. ῥάδιον γὰρ ἐστί σοι, it is natural for you to desire this : 1223. τάχ' οἶν παρ' ὑμῖν ῥάδιον ξενοκτονεῖν.

744. "Plautus ridicules this, Asinarius. ii. 2, 8. *Ætatem velim servire, Libanum ut conveniam modo*. This is noticed by Josias Mercerus on Nonius v. Meret." Porson.

745. θέλω, I am willing : cf. Orest. 1099. *ὦ φίλτατ', εἰ γὰρ τοῦτο κατθανοίμ' ἰδών*. Od. A. 58. *ἰέμενος μὲν καπνὸν ἀποθρώσκοντα νοῆσαι* Ἡς γαίης θανέειν ἰμείρεται.

746. "ἐπάρκειαν Ald. and edd. ἐπάρκεσιν MS. Reg. Soc. which seems preferable : ἀρκεσις occurs in Soph. *Ed. C.* 73. ἐπάρκεσις 447. I do not recollect to have met with the other form in the Tragedians. I have therefore edited ἐπάρκεσιν, having found it in J. M. N." Porson.

748. "This line is thus turned by Ennius in Nonius v. *Guttatim*. *Vide hunc, mea in quem lacrumæ guttatim cadunt*." Porson.

οὗ καταστάζω δάκρυ, i. e. καθ' οὗ, by the figure *Anastrophe*. See below 898. 1130. Porson *Med.* 105. *Æsch. Pr.* 66. Αἶ, αἶ, Προμηθεῖ, σῶν ὑπερστένω κακῶν.

749. τὸ—μέλλον, I cannot understand the inference, what is to follow.

750. This line contains an instance of the figure termed by grammarians ὕστερον πρότερον, as in Virgil, *Æn.* ii. 353. *moriamur, et in media arma ruamus*. Eur. *Hel.* 969. *πῶς γὰρ κτάνω νιν ἢ μ' ἔθρεψε κἄτεκεν* ; "Æsch. *Cho.* 979. *ἤνεγχε' ὑπὸ ζώνην*." Scholefi.

752. "Brunck from conjecture has edited τῶν οὐ θανόντων, which seems wholly unnecessary." Porson.

754. ἀν. γε, sc. ἔτεκεν, this one at any rate (to say nothing of the others) I bore to my sorrow. ἀνόνητα, literally unprofitably : the Greeks often use mild expressions for grievous calamities : so Herod. i. 41. applies the phrase συμφορῇ πεπληγμένον ἀχάρι, literally afflicted by an unpleasant event, to a homicide.

ὥς ἔοικε. "Interdum cum acerbitate dicitur, ut ap. Latinos, scilicet. Euripides in *Hec.* quum Hecuba interrogata esset, 'equos alios peperisset liberos,' eam respondentem facit : 'Ανόνητά γ', ὥς ἔοικε, τόνδ', ὃν εἰσορᾷς, Frustra scilicet hunc, quem vides. Et Agamemnon in *Iph. A.* 460. de Iphigenia mortis, destinata : τί παρθένον ;

Εκ. πατήρ νιν ἐξέπεμψεν, ὀρρώδων θανειν.

Αγαμ. ποῖ, τῶν τότ' ὄντων χωρίσας τέκνων μόνον;

Εκ. εἰς τήνδε χώραν, οὐπερ εὐρέθη θανών.

Αγαμ. πρὸς ἄνδρ', ὃς ἄρχει τῆσδε Πολυμήστωρ  
χθονός;

Εκ. ἐνταῦθ' ἐπέμφθη πικροτάτου χρυσοῦ φύλαξ. 760

Αγαμ. θνήσκει δὲ πρὸς τοῦ, καὶ τίνος πότμου τυχών;

Εκ. τίνος πρὸς ἄλλου; Θρήξ νιν ὤλεσε ξένος.

Αγαμ. ὦ τλήμον, ἦπου χρυσὸν ἠράσθη λαβεῖν;

Εκ. τοιαῦτ', ἐπειδὴ ξυμφορὰν ἔγνω Φρυγῶν.

Αγαμ. εὖρες δὲ ποῦ νιν, ἣ τίς ἤνεγκεν νεκρόν; 765

Εκ. ἦδ', ἐντυχοῦσα ποντίας ἀκτῆς ἔπι.

Αγαμ. τοῦτον ματεύουσ', ἣ πονοῦσ' ἄλλον πόνον;

Αἴδης νιν, ὡς ἔοικε, νυμφεύσει τάχα, *Quid virginem? quam Orcus scilicet mox uxorem ducet.*" Hermann on Viger, p. 596. ed. Lond. 1824. Cf. Eur. Hipp. 1139. ὦ τάλαινα Μᾶτερ, ἔτεκες ἀνόνατα.

756. ὀρρώδων θανεῖν. "Verbs to fear are not regularly followed by the infin., but by μὴ with the finite verb, as in Latin *ne*. Yet here also sometimes the infin. only is put. Eur. Ion. 1564. θανεῖν σε δέισας μητρὸς ἐκ βουλευμάτων." Matth. Gr. Gr. § 533. Obs. 2.

759. "Thus recent edd. Πολυμήστορα Aldus. In Harl. M. R. τῆσδε is also improperly omitted. In K. there seems at first to have been Πολυμήστορα, which was afterwards changed into the other reading. But Πολυμήστωρ in M. by the first hand, in Cant. and N." Porson. Compare with this line in construction, Eur. Hipp. 100. Τήνδ' ἢ πύλαισι σαῖς ἐφέστηκεν Κύπρις: Tro. 20. οἱ τήνδ' ἐπεστράτευσαν Ἑλληνες πόλιν. Hec. 972. Or. 1182. Æsch. S. c. Th. 559. Ἔστιν δὲ καὶ τῷδ' ὃν λέγεις τὸν Ἀρκάδα, Ἀνὴρ ἄκομπος.

762. "The particle γε, which contributes nothing to the sense or ele-

gance, is omitted in Mosq. l. 4.: J. has δ'. [The original reading was, τίνος γ' ὑπ' ἄλλου; which Matthiæ and Scholef. prefer: the latter expresses the force of γε thus: *why, by whom else?*] The true reading seems to be, τίνος πρὸς ἄλλου, which also corresponds better with the question. Above 690. πρὸς τίνος ἀνθρώπων; Suppl. 404. οὐ γὰρ ἄρχεται Ἐνδὸς πρὸς ἀνδρός. Thus editions have it. But Valckenaer, Phœn. 396., cites Ἐνδὸς ὑπ' ἀνδρός. In Lucian, Anachars. 9. all MSS. and editions agree in ἀγχομένους πρὸς ἀλήλων, in 11. one MS. has ἀγχομένους ὑπὸ (the rest πρὸς) τῶν ἀντιπάλων. In 11. T. 133. where commonly ὑπ' Εὐρυσθέως ἀέθλων is read, some MSS., among which is the Venetian, have πρὸς Εὐρυσθέως. Compare X. II. 1314. with Med. 1410. In Arrian. Exp. iii. 12. p. 120, 4. a MS. belonging to Gronovius has ὑπὸ for πρὸς." Porson. See also Eur. Hipp. 1159.

763. "Interrogative, necne, accipiantur particulae ἦ που, parum aut nihil refert. Anglice verte, *I suppose.*" Elmsley Heracl. 56.

764. τοιαῦτ' (ἦν), such was the case: see Phœn. 428. El. 645. τοιαῦτα μισεῖται γὰρ ἀνόσιος γυνή.



Εκ. λούτρ' ὥχετ' οἷσους' ἐξ ἀλὸς Πολυξένη.  
 Αγαμ. κτανών νιν, ὡς εἰκεν, ἐκβάλλει ξένος.  
 Εκ. Θαλασσόπλαγκτόν γ', ὧδε διατεμὼν χρόα. 770  
 Αγαμ. ὦ σχετλία σὺ τῶν ἀμετρήτων πόνων.  
 Εκ. ὄλωλα, κούδεν λοιπὸν, Ἀγάμεμνον, κακῶν.  
 Αγαμ. φεῦ, φεῦ· τίς οὕτω δυστυχῆς ἔφυ γυνή;  
 Εκ. οὐκ ἔστιν, εἰ μὴ τὴν τύχην αὐτὴν λέγοις.  
 ἀλλ' ὦνπερ οὔνεκ' ἀμφὶ σὸν πίπτω γόνυ, 775  
 ἄκουσον. εἰ μὲν ὅσιά σοι παθεῖν δοκῶ,  
 στέργοιμ' ἄν· εἰ δὲ τοῦμπαλιν, σύ μοι γενοῦ  
 τιμωρὸς ἀνδρὸς, ἀνοσιωτάτου ξένου,  
 ὃς οὔτε τοὺς γῆς νέρθεν, οὔτε τοὺς ἄνω  
 δείσας, δέδρακεν ἔργον ἀνοσιώτατον, 780  
 κοινῆς τράπέζης πολλάκις τυχὼν ἐμοί,  
 ξενίας τ' ἀριθμῶ πρῶτος ὢν ἐμῶν φίλων·  
 τυχὼν δ' ὅσων δεῖ, καὶ λαδὼν προμηθίαν,

768. λούτρ'. Schæfer remarks that this should be λούτρ', for λουτρά, as above 609. λουτροῖς: λούτρον, whence plur. λούτρα, signifies *water which has been used for ablution*: λουτρὸν, *water for the purpose of purification*, and therefore undefiled.

770. "γ' is wanting in some MSS. For κακῶν in 772. some have κακόν." Porson. γε may be rendered *yes*.

774. "λέγεις others, which if any one chooses to substitute, I shall not object. Brunck compares the words of Terence, (Adelph. iv. 7.) *Ipsa si cupiat Salus, Servare prorsus non potest hanc familiam*. More to the purpose seem those of Trabea in Cicero Tusc. Disc. 4, 31. *Fortunam ipsam anteibo fortunis meis*." Porson. Schæfer suggests that Τύχην with a capital would be better.

777. στέργοιμ' ἄν, Schol. ἀγαπήην ἄν, *I will acquiesce, submit*. Eur. Hipp. 460. Στέργονσι δ', οἶμαι, ξυμφοραῖς νικώμενοι.

779. "Some omit the former τοὺς, others change it into τῆς." Porson.

780. On the impiety attached to the violation of the claims of hospitality, see Potter's Antiq. B. iv. c. 21. Compare Hom. Od. Φ. 27. ὅς μιν ξεῖνον ἐόντα κατέκτανεν ᾧ ἐνὶ οἴκῳ· Σχέτλιος, οὐδὲ θεῶν ὕπιν ἠδέσασ' οὐδὲ τράπεζαν, Τὴν δὴ οἱ παρέθηκεν· ἔπειτα δὲ πέφνε καὶ αὐτόν.

782. On the readings of this line, see Porson's note in the Appendix.

783. "Some MSS. ὅσον." Porson. The Schol. explains this line in two ways: ἡ ὅτι τυχὼν ἐξ ἡμῶν, ὕσων δεῖ τυγχάνειν τοὺς φίλους πρὸς φίλων, καὶ λαδὼν πρόπουσαν κηδεμονίαν, ἔκτεινε τὸν ἐμὸν υἱόν. ἡ ὅτι τυχὼν ὕσων δεῖ τυγχάνειν τοὺς τῶν βασιλέων παῖδας τρέφοντας ἐν οἴκοις, χρημάτων λέγω, καὶ λοιπῆς δαπάνης. Hermann thinks the former explanation the true one, but reads προθυμίαν for προμηθίαν. According to the latter, we may construe thus: *having received all that was*



- ἔκτεινε, τύμβου δ', εἰ κτανεῖν ἐβούλετο,  
οὐκ ἠξίωσεν, ἀλλ' ἀφῆκε πόντιον. 785
- ἡμεῖς μὲν οὖν δοῦλοί τε, κάσθενεῖς ἴσως·  
ἀλλ' οἱ θεοὶ σθένουσι, χῶ κείνων κρατῶν  
νόμος· νόμῳ γὰρ τοὺς θεοὺς ἡγούμεθα,  
καὶ ζῶμεν ἄδικα καὶ δίκαι' ὠρισμένοι.  
ὅς εἰς σ' ἀνελθὼν, εἰ διαφθαρήσεται, 790  
καὶ μὴ δίκην δώσουσιν, οἵτινες ξένους  
κτείνουσιν, ἢ θεῶν ἱερὰ τολμῶσιν φέρειν,  
οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις ἴσον.  
ταῦτ' οὖν ἐν αἰσχυρῷ θέμενος, αἰδέσθητί με.  
οἴκτειρον ἡμᾶς ὥς γραφεύς τ' ἀποσταθεῖς 795

necessary, and having undertaken the charge of providing for him: προμηθία, care, Alc. 1073. ἐγὼ δέ σου προμηθίαν ἔχω: guardianship, Soph. Œd. C. 332. 1043.

784. εἰ for ἐπεὶ, after that, when.

787. "Wyttenbach in Biblioth. Crit. Vol. i. P. iv. p. 35. remarks that Euripides alludes to the words of Pindar, νόμος ὁ πάντων βασιλεὺς." Porson. Herodotus iii. 38. Καὶ ὁρθῶς μοι δοκεῖ Πίνδαρος ποιῆσαι, νόμον πάντων βασιλέα φήσας εἶναι.

788. νόμος, the law of nature, the belief in the existence of a Deity, and the moral consciousness of right and wrong, those first principles of reason and of conduct which are implanted in every breast, and of which the Apostle treats in the first chapter of his Epistle to the Romans.

τ. β. ἡγ. "Our poet has used the expression θεοὺς ἡγεῖσθαι (for ἡγεῖσθαι εἶναι) again in Bacch. 1327. Electr. 587. Aristophanes Eq. 32. Βρέτας; τὸ ποῖον ἐπέον; ἡγεῖ γὰρ θεοὺς;" Porson. Æsch. Pers. 503. θεοὺς δέ τις τὸ πρὶν νομίζων οὐδαμοῦ, τότ' εἵχετο Λιταῖσι: see Blomf. Gloss.

789. ὠρισμένοι, having right and wrong defined for us, with definite notions of right and wrong. Thuc. i. 126. οἱ

τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν, for οἷς ἡ φυλακὴ ἐπετέτραπτο: Soph. Antig. 408. πρὸς σου τὰ δεινὰ ἐκεῖν' ἐπηπειλημένοι, for οἷς τὰ δεινὰ ἐκεῖνα ἐπηπείλητο.

790. εἰς σ' ἄν., having devolved on you, as a king: Herod. uses the v. ἀνήκω in a similar sense: vi. 110. ἐς σέ τι τουτέων ἀνήκει τῶν πρηγμάτων τὸ κύρος ἔχειν: ὅς is used for καὶ οὗτος, sc. ὁ νόμος.

διαφθ., shall be violated, Eur. Suppl. 562. οὐ γάρ ποτ' εἰς Ἕλληνας ἐξοισθήσεται, ὧς εἰς ἔμ' ἐλθὼν, καὶ πόλιν Πανδίωνος, Νόμος παλαιὸς δαιμόνων διεφθάρη.

792. φέρειν, to plunder: Il. E. 484. ἀτὰρ οὔτε μοι ἐνθάδε τοῖον, Οἶόν κ' ἡ ἐφάριεν Ἀχαιοὶ, ἢ κεν ἄγοιεν: Virg. Æn. ii. 374. alii rapiunt incensa feruntque Pergama.

793. "This verse is again employed by Euripides in an uncertain play in Stobæus p. 165. ed. Grot." Porson.

795. "Wyttenbach p. 36. would eject this line and read in the next ἰδοῦ τε: but improperly; all the MSS., as well as Eustathius, have ἰδοῦ με. The incorrect reading κἀνάθροισον of M. and R. occurs also in Eustathius Il. I. p. 752, 4=653, 5. Above also 673. ἀθροισον M. Mosq. 4." Porson. "Cf. Lucian. T. i. p. 702. Ταῦτ' οὖν

ἰδοῦ με, κἀνάθρησον οἷ' ἔχω κακά.  
 τύραννος ἦν ποτ'· ἀλλὰ νῦν δούλη σέθεν·  
 εὐπαις ποτ' οὔσα, νῦν δὲ γραῦς, ἅπαις δ' ἅμα,  
 ἀπολις, ἔρημος, ἀθλιωτάτη βροτῶν.  
 οἷμοι τάλαινα, ποῖ μ' ὑπεξάγεις πόδα ; 800  
 ἔοικα πράξειν οὐδέν· ὦ τάλαιν' ἐγώ.  
 τί δῆτα θνητοὶ τᾶλλα μὲν μαθήματα  
 μοχθοῦμεν, ὥς χρὴ, πάντα, καὶ μαστεύομεν,  
 πειθῶ δὲ, τὴν τύραννον ἀνθρώποις μόνην,  
 οὐδέν τι μᾶλλον ἐς τέλος σπουδάζομεν, 805

ξυνεπιστάμενοι αὐτοῖς, μισοῦσι καὶ ἐπι-  
 βουλεύουσιν, εἴ τις ἀποστάς, ἀκριβῶς  
 κατανενοηκῶς αὐτοὺς ἐκτραγωδήσει καὶ  
 πρὸς πολλοὺς ἐρεῖ: T. ii. p. 491. \*Ἦν  
 μὲν πάνυ ἐγγύθεν σκοπῶμέν τι, καὶ ὑπὸ  
 τῶν ὀφθαλμῶν αἰνῶν, οὐδὲν ἀκριβὲς  
 διαγιγνώσκομεν· ἦν δὲ ἀποστάντες ἐκ  
 τοῦ συμμέτρου διαστήματος ἴδωμεν,  
 ἅπαντα σαφῶς καταφαίνεται τὰ εὖ καὶ  
 τὰ μὴ οὕτως ἔχοντα. Senec. Nat.  
 Quæst. i. 5." Schæfer. "Nihil aliud  
 vult Hecuba, nisi diligenter eum et  
 accurate fortunam ipsius considerare.  
 Pro diligenter comparatione utitur pic-  
 toris e justo intervallo tabulam spec-  
 tantis." Matthiæ.

800. "Ought we not to read ποῖ  
 μετεξάγεις; although the syllable may  
 be short, even if μ' is put for μοι?" says  
 Musgr. But μ' is put for με. The  
 sense seems to be: Quo meum pedem  
 subducis, i. e. quo me cogis te sequi?  
 Agamemnon, unwilling to grant Hecuba's  
 request, and yet loth openly to  
 deny it, endeavours to withdraw gradu-  
 ally from the stage. Two accusatives  
 will present no difficulty to any one  
 who is not wholly unversed in the Attic  
 poets. To the instances adduced by  
 Brunck on Æsch. Theb. 836. [κακὸν  
 υε καρδίαν τι περιπίπτει κρύος,] and  
 elsewhere, add Aristoph. Thesm. 491.  
 Στρόφος μ' ἔχει τὴν γαστέρα." Porson.  
 Eur. Heracl. 173. εἴτι τοῦτ' οὐ σεψυχὴν  
 ἐπαίρει. Æsch. Eum. 88. μὴ φόβος  
 σε νικᾷτω φρένας: Suppl. 284. φόβος

μ' ἔχει φρένας. See Phœn. 300. Her-  
 mann's interpretation is better, who  
 refers πόδα to Agamemnon: "ποῖ  
 ὑπεξάγεις πόδα est quo discedis? quibus  
 verbis quum me adijcit, patet quo me  
 fugis significari. Eodem modo Soph.  
 Ed. Col. 113. σιγήσομαι τε καὶ σύ  
 μ' ἐξ ὁδοῦ πόδα Κρύψον κατ' ἄλσος· i. e.  
 tuum pedem in loco occulto me abducens,  
 i. e. abduc me in lucum sic, ut te non  
 videant qui adveniunt." Thus also  
 the Schol. ποῦ μεταφέρεις τὸν πόδα σου;  
 ποῦ μοι ὑπεξέρχῃ;

801. ἔοικα πρ. οὐδέν, for ἔοικεν ἐμὲ  
 πρ. οὐδέν, or ὥς ἔοικε, πρ. οὐδέν: the  
 impersonal ἔοικε is often converted into  
 the personal ἔοικα: Soph. Ant. 1256.  
 οἷμ' ὥς ἔοικας ὅψε τὴν δίκην ἰδεῖν: El.  
 506. ἀνειμένη μὲν, ὥς ἔοικας, αὖ στρέ-  
 φει. See Eur. Med. 338:

804. "Quintilian i. 12, 18. seems  
 to have had this passage in mind, *illam*  
 (ut ait non ignobilis tragicus) *reginam*  
*rerum orationem*. Or more probably  
 the following from Cicero de Orat. ii.  
 44. which Cicero took from the Her-  
 mione of Pacuvius, *O flexanima atque*  
*omnium regina rerum oratio*. Nonius  
 v. *Flexanima* cites the words both of  
 Cicero and Pacuvius. Pacuvius allu-  
 des to Euripides." Porson. Cic. ad  
 Q. F. L. i. Nihil præstabilius est, quam  
 posse dicendo tenere hominum cœtus,  
 mentes allicere, voluntates impellere,  
 et, quo velit, deducere.

805. οὐδέν τι μ. Schol. οὐδαμῶς:



μισθοὺς διδόντες, μανθάνειν, ἵν' ἡ ποτὲ  
 πείθειν αἴ τις βούλοιτο, τυγχάνειν δ' ἅμα ;  
 πῶς οὖν ἔτ' ἄν τις ἐλπίσαι πράξιν καλῶς ;  
 οἱ μὲν τοσοῦτοι παῖδες οὐκέτ' εἰσὶ μοι  
 αὐτὴν δ' ἐπ' αἰσχροῖς αἰχμάλωτος οἶχομαι. 810  
 καπνὸν δὲ πόλεως τόνδ' ὑπερθρώσκουθ' ὀρώ.  
 καὶ μὴν ἴσως μὲν τοῦ λόγου κενὸν τόδε,  
 Κύπριν προβάλλειν· ἀλλ' ὅμως εἰρήσεται·  
 πρὸς σοῖσι πλευροῖς παῖς ἐμὴ κοιμίζεται,  
 ἡ φοιβὰς, ἣν καλοῦσι Κασάνδραν Φρύγες. 815  
 ποῦ τὰς φίλας δῆτ' εὐφρόνας δείξεις, ἄναξ,  
 ἡ τῶν ἐν εὐνῇ φιλτάτων ἀσπασμάτων  
 χάριν τιν' ἔξει παῖς ἐμὴ, κείνης δ' ἐγώ ;

but are not at all in earnest to learn to perfection, thoroughly, &c. Thuc. ii. 70. αἱ ἐς τὴν Ἀττικὴν ἐσβολαὶ Πελοποννησίων οὐδὲν μάλλον ἀπανίστασαν τοὺς Ἀθηναίους.

ἐς τ. for τελέως: Eur. Iph. A. 161. Δινητῶν δ' ὄλβιος εἰς τέλος οὐδεῖς.

806. ἵν' ἡ, that it may be possible upon occasions to urge. Elmsley on Soph. CEd. T. 1389. would read ἵν' ἦν ποτὲ, in which case it would be possible, &c. so Herm. and Dindorf. "Ἰνα, ὥς, μὴ, (more rarely ὅπως) are found very frequently with the indic. of a past tense of actions which should have happened, but have not. Soph. CEd. T. 1389. 1392. Æsch. Prom. 152. 753. Eur. Phœn. 213." Matth. Gr. Gr. § 519. See Guide to the Gr. Trag. p. 172. Monk on Hipp. 643.

809. "οἱ μὲν γὰρ ὄντες παῖδες M. N. R. a remarkable reading. 810. ἐπ' ἐχθροῖς G. 812. Some MSS. omit μέν. If γε were read, it would not be amiss." Porson.

810. αὐτὴ—οἶχ., and I myself perish as a captive, subjected to indignities: ἐπὶ implies the degradation consequent upon a state of captivity: see v. 643. Andr. 1112.

811. τόνδε, for ᾧδε, used δεικτικῶς :

here also I see the smoke of my native city curling upwards: Virg. Æn. iii. 3. omnis humo fumat Neptunia Troja.

813. εἰρήσεται, Schol. λεχθήσεται. There are four forms of the future that have a passive signification; the fut. middle, (λέξει 895.) the paulo post futurum (as in this case, κεκλήσεται 1253.) and the first and second futures passive. See Porson on Eur. Med. 336. Monk Hipp. 1458. Il. N. 100. θαῦμα—δ' οὐ ποτ' ἔγωγε τελευτήσεται ἔφασκον.

814. "σῆσι πλευρῆς Ald. and edd. But the Leyden MS., according to Valckenaer, has the neuter, as some others also have. Others again have either σοῖσι or πλευροῖς, retaining at the same time πλευραῖς or σῆσι. In Soph. Aj. 1253. is commonly read Μέγας δὲ πλευρὰς βοῦς. Most of the MSS. have πλευράν. But a MS. of Brunck's, Stobæus, and Eustathius on Od. E. p. 1524, 51=208, 51. have rightly πλευρά." Porson.

816. "The Scholiast on Soph. Aj. 520. citing this passage satirizes it with this remark: ὁ δὲ γε Εὐριπίδης μαστροπικώτατα εἰσάγει τὴν Ἐκάδην λέγουσαν. But Ennius indifferent on this point thus translates it: Quæ tibi



ἐκ τοῦ σκότου γὰρ, τῶν τε νυκτέρων πάνν  
 φίλτρων μεγίστη γίγνεται βροτοῖς χάρις. 820  
 ἄκουε δὴ νῦν. τὸν θανόντα τόνδ' ὀράς ;  
 τοῦτον καλῶς δρῶν, ὄντα κηδεστὴν σέθεν  
 δράσεις. ἐνός μοι μῦθος ἐνδεὴς ἔτι.  
 εἴ μοι γένοιτο φθόγγος ἐν βραχίοσι,  
 καὶ χερσὶ, καὶ κόμαισι, καὶ ποδῶν βάσει, 825  
 ἢ Δαιδάλου τέχναισιν, ἢ θεῶν τινός,  
 ὥς πάνθ' ὁμαρτῇ σῶν ἔχοιτο γουνάτων,  
 κλάοντ', ἐπισκῆπτοντα παντοίους λόγους·  
 ὦ δέσποτ', ὦ μέγιστον Ἑλλησιν φάος,

in connubio verecunde et modice morem gerit, in Nonius v. Modicus." Porson.

819. "Aldus has edited: Ἐκ τοῦ σκότους γὰρ, νυκτέρων τ' ἀσπασμάτων φίλτρων ὁμοῦ τε τοῖς βροτοῖς πολλὰ χάρις. Whence Reiske and Tyrwhitt read ὁμοῦται. But almost all MSS. have as I have edited. A MS. of Brunck's has πάντων for πάνν, whence he has edited—τῶν τε νυκτέρων βροτοῖς Φ. μ. γ. πάντως χάρις. For πάνν Musgrave prefers ὁμοῦ from Aldus. But I have given σκότου from Brunck's membranæ, E., and Mosq. 3. as more Attic. The MS. M. has βροτοῖς twice, once instead of πάνν. N. also has βροτοῖς for πάνν, and again θνητοῖς for βροτοῖς. The word πάνν is not much in use among the Tragedians; it occurs however in Soph. Œd. C. 144. Phil. 650. Æsch. Pers. 929. Agam. 1465. Choëph. 861." Porson. These two lines Hermann considers as spurious, and has rejected them from his edition.

823. δράσεις, sc. καλῶς: see v. 264. ἐνός μ. μ. ἐ. ἔτι, I have one thing more to say.

824. εἰ, utinam; Soph. Œd. T. 863. εἴ μοι ξυνείη φέροντι Μοῖρα τὰν εἴσεπτον ἀγνείαν λόγων: Æsch. S. c. Th. 246. αἰτουμένφ μοι κοῦφον εἰ δόιης τέλος. It is generally followed by γὰρ, as Od. Γ. 205. Εἰ γὰρ ἐμοὶ τοσ-

σὴνδε θεοὶ δύναμιν παραθεῖεν! Si for utinam occurs in Latin poets. Virg. Æn. vi. 187. Si nunc se nobis ille aureus arbore ramus Ostendat! Hor. Sat. ii. 6, 8. O si angulus ille Proximus accedat, qui nunc denormat agellum! O si urnam argenti fors qua mihi monstret!

825. "For κόμαισι Musgr. first conjectures κόραισι, then κνήμαισι. The opposition would be more exact, if we were to read κῶλοισι. But all MSS. and editions, also the Etym. M. p. 26, 54. and Tzetzes Chil. i. 515. confirm the common reading. There is also another reason for excluding κόραισι. In the first place, Hecuba wishes that she had a voice in those parts to which nature has not granted the faculty of speech; next that those parts might both weep and speak. But since κόραι, the pupils of the eyes, are naturally adapted for weeping, they ought not to be included in the enumeration." Porson.

827. "ἔχοντο A. Aug. 2. 3. Cant. J. H. L. Mosq. 2. 3. N. See below 1141." Porson. On ἔχομαι with a gen. see v. 398. Elmsley on Eur. Heracl. 139. prefers ὁμαρτῇ with the subscript.

828. ἐπισκῆπτοντα, Schol. μεθ' ἱκεσίας ἐπάγοντα: urging, impressing on you; this verb is frequently employed

πιθοῦ, παράσχεις χεῖρα τῇ πρεσβύτιδι 830  
τιμωρὸν, εἰ καὶ μηδέν ἐστιν, ἀλλ' ὅμως.

ἐσθλοῦ γὰρ ἀνδρὸς τῇ δίκη θ' ὑπηρετεῖν,  
καὶ τοὺς κακοὺς δρᾶν πανταχοῦ κακῶς ἀεί.

Χο. δεινὸν γε, θνητοῖς ὡς ἅπαντα συμπίτνει, 835  
καὶ τὰς ἀνάγκας οἱ νόμοι διώρισαν,  
φίλους τιθέντες τοὺς γε πολεμιωτάτους,  
ἐχθροὺς τε τοὺς πρὶν εὐμενεῖς ποιούμενοι.

Αγαμ. ἐγὼ σέ, καὶ σὸν παῖδα, καὶ τύχας σέθεν,  
Ἐκάβη, δι' οἴκτου, χεῖρά θ' ἱκεσίαν, ἔχω,  
καὶ βούλομαι θεῶν θ' οὔνεκ', ἀνόσιον ξένον, 840

in earnest appeals; Thuc. ii. 73. ἐπισκήπτουσί τε ὑμῖν πρὸς τῶν ὅρκων — μηδέν νεωτερίζειν περὶ τὴν ξυμμαχίαν: iii. 59. in the conclusion of the speech of the Plataeans, ἐπισκήπτομέν τε ἡμα, μὴ, — ὁθηαίοις παραδοθῆναι.

830. "παράσχει Ald. and MSS. which Bruck condemns as barbarous, but too hastily, since it is agreeable to the rules of analogy. I own that it is not much in use; yet *κάτασχε* occurs in Herc. Fur. 1211. But see my note on Orest. 1330. Below 833. ἐπίσχε Aug. 3." Porson.

831. εἰ καὶ μ. ἐστιν, sc. ἡ πρεσβυτίς: Hecuba uses ἐστίν, not εἰμι, (observes Herm.) because these are the words (from v. 829,) which she would wish each of her limbs to utter, had they the faculty of speech. 620. ὡς εἰς τὸ μηδέν ἤκομεν: Ion 596. μηδέν ὦν καὶ οὐδένων κεκλήσομαι.

ἀλλ' ὅμως, sc. παράσχεις: see Med. 501.

833. πανταχοῦ — ἀεί. See Porson Phoen. 1422. and the note on 487. above.

834. δεινὸν γε, Erasmus: *Mirum est profecto, ut incidant mortalibus Praefixa certis cuncta fati legibus: It is strange indeed how all things coincide to or among mortals, i. e. how coincidences of every kind happen to men!*

835. "Bruck has edited οἱ χρόνοι

from a conjecture of Musgrave." Porson. By οἱ νόμοι are meant the principles stated in v. 788. these are wont to limit (such is the force of the aor. see 596.) the relations in which men stand from compulsory circumstances, such as war.

837. τοὺς γε π., even the bitterest foes: on the force of γε, see Porson's Pref. p. xix.

838. "ἐγῶγε N. R. which is not bad." Porson.

839. "With the verbs εἶναι, γίγνεσθαι, ἔχειν, λαμβάνειν, especially ἰέναι, ἔρχεσθαι, διὰ constitutes various periphrases, e. g. διὰ φόβου εἶναι for φοβεῖσθαι, Thuc. vi. 59. δι' ἐχθρας γίγνεσθαι τινι, to be at enmity with any one, to be treated like an enemy by any one: δι' ὀργῆς ἔχειν τινά, for ὀργισθῆναι τινι, Thuc. v. 29. δι' αἰδοῦς ὅμ' ἔχειν, to look ashamed, Eur. Iph. A. 1000. δι' οἴκτου λαβεῖν, for οἰκτεῖραι, Eur. Suppl. 194. διὰ τύχης ἰέναι, for ἐν τύχῃ εἶναι, Soph. Ed. T. 773. διὰ μάχης ἰέναι, ἀφικέσθαι τινι, Herod. i. 169. to give battle: διὰ φόβου ἔρχεσθαι, Eur. Or. 747. διὰ γλώσσης ἰέναι, to speak, Eur. Suppl. 114." Matth. Gr. Gr. § 580. e. Iph. T. 683. δι' αἰσχύνης ἔχω.

840. Comp. Eur. Heracl. 567. Ἔσται τάδ', — Πολλῶν ἑκατι, τῆς τε σῆς εὐψυχίας, Καὶ τοῦ δικαίου.



καὶ τοῦ δικαίου, τήνδε σοι δοῦναι δίκην,  
εἴ πως φανείη γ', ὥστε σοί τ' ἔχειν καλῶς,  
στρατῶ τε μὴ δόξαιμι Κασάνδρας χάριν  
Θρήκης ἄνακτι τόνδε βουλευσαι φόνον.

ἔστιν γὰρ ἡ ταραγμὸς ἐμπέπτωκέ μοι. 845

τὸν ἄνδρα τοῦτον φίλιον ἡγεῖται στρατὸς,  
τὸν κατθανόντα δ' ἐχθρόν· εἰ δὲ σοὶ φίλος  
ὁδ' ἔστι, χωρὶς τοῦτο, κοῦ κοινὸν στρατῶ.  
πρὸς ταῦτα φρόντιζ', ὥς θέλοντα μέν μ' ἔχεις

842. εἴ πως φ. if it could possibly be made to appear: ὥστε is redundant: Hipp. 1342. Κύρις γὰρ ἤθελ' ὥστε γίγνεσθαι τάδε: see Matth. Gr. Gr. § 531. Obs. 2.

"Ald. φανείην γ' ὥστέ σοι καλῶς ἔχειν: φανείη several MSS. σοί τ' ἔχειν καλῶς the greater part. In Soph. Aj. 313. ("Ἐπειτ' ἐμοὶ τὰ δειν' ἐπηπείλησ' ἔπη, Εἰ μὴ φανείην πᾶν τὸ συντυχὸν πάθος:") critics have overlooked a very obvious emendation φανείη for φανείην, which Brunck however might have obtained from a MS.: φαναίην is opposed both to the language and the metre; φανοίην to the language." Porson. "Brunck, who first admitted φανοίην into the text, believed it to be the optative of the second aorist ἔφανον. In this acception, φανοίην is certainly *contra linguam*. The second aor. ἔφανον does not exist; and if it existed, its optative would be φάνοιμι. But if we agree with Burmann, as quoted by Erfurdt, in considering φανοίην as the optative of the contracted future φανῶ, it may safely be pronounced a legitimate Greek word." Elmsley.

843. στ. τε μὴ δ., for ὥστε μὴ δόξαι με.

845. ἔστιν γὰρ ἡ τ. ἐμπ. μοι, for in some way perplexity meets me, I have some ground for alarm or irresolution.

"ἔστι is often used with a relative adverb following, in which case the two are put for an adverb, ἔστιν ἵνα or

ἔστιν, *est ubi, est quando, many times*. Eur. Iph. A. 929. ἔστιν μὲν οὖν ἴν' ἡδὺ, μὴ λαν φρονεῖν, Ἔστιν δὲ χῶπον χρησιμον γνῶμην ἔχειν. Thus also ἔστιν οὗ Eur. Or. 630. ἔστιν ἐνθα, in many places, Xen. Cyr. vii. 4, 15. viii. 2, 5. ἔστιν ἡ, in a certain degree, Eur. Hec. 845. ἔστιν ὅπως, is it possible, in interrogations, Eur. Alc. 53. ἔστ' οὖν ὅπως Ἀλκιστὶς ἐς γῆρας μόλοι; or with a negative preceding, οὐκ ἔστιν ὅπως, by no means, in no case, Herod. vii. 102. Eur. Med. 170. ἔστιν ὅτε, sometimes." Matth. Gr. Gr. § 482. Thus *est ubi* in Latin: Hor. Ep. ii. 1, 63. Interdum vulgus rectum videt, *est ubi peccat*, the same as *interdum*.

846. "φίλιον Aldus: φίλιον lib. P. as Barnes timidly conjectured. The same error occurs in Aldus below 921." Porson.

848. χωρὶς τοῦτο, sc. ἔστι, this is a private matter, confined to yourself.

849. "πρὸς, on account of. Soph. Aj. 1018. πρὸς οὐδὲν, on no account, *nulla de causa*. Πρὸς ταῦτα especially is thus used, Soph. El. 382. πρὸς ταῦτα φράζου, accordingly, (this being the case) from this consider. This phrase, however, frequently does not express a reason, but corresponds to the Latin *nunc, jam*, as a form of resignation, which is the consequence of a conclusion previously expressed. Soph. El. 820. πρὸς ταῦτα καινέτω τις, εἰ βαρύνεται, τῶν ἐνδον ὄντων. Oed. T. 426. πρὸς ταῦτα καὶ Κρέοντα καὶ τοῦμιν στόμα Προπηλάκιζε." Matth. Gr. Gr. § 591.



στοὶ ξυμπονήσαι, καὶ ταχὺν προσαρκέσαι, 850  
βραδὺν δ', Ἀχαιοῖς εἰ διαβληθήσομαι.

Εκ. φεῦ. οὐκ ἔστι θνητῶν, ὅστις ἔστ' ἐλεύθερος·  
ἢ χρημάτων γὰρ δούλός ἐστιν, ἢ τύχης,  
ἢ πληθος αὐτὸν πόλεος, ἢ νόμων γραφαὶ  
εἴργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις. 855  
ἐπεὶ δὲ ταρβείς, τῷ τ' ὅχλῳ πλέον νέμεις,  
ἐγὼ σε θήσω τοῦδ' ἐλεύθερον φόβου.  
ξύνισθι μὲν γὰρ, ἣν τι βούλεύσω κακὸν  
τῷ τόνδ' ἀποκτείναντι· συνδράσης δὲ μή.  
ἣν δ' ἐξ Ἀχαιῶν θόρυβος, ἢ πικουρία, 860  
πάσχοντος ἀνδρὸς Θρηκὸς οἷα πείσεται,  
φανῇ τις, εἴργε, μὴ δοκῶν ἐμὴν χάριν.  
τὰ δ' ἄλλα θάρσει· πάντ' ἐγὼ θήσω καλῶς.

Αγαμ. πῶς οὖν; τί δράσεις; πότερα, φάσγανον χερὶ  
λαβοῦσα γραία, φῶτα βάρβαρον κτενεῖς, 865

β. The learner will observe the difference between πρὸς ταῦτα and πρὸς τοῦτοις (or πρὸς τοῖσδε Hec. 1199.): the former is *propter hæc*, *quapropter*, *propterea*, therefore, the latter *ad hæc*, *insuper*, *præterea*, besides.

851. διαβλ., if I am to incur the ill-will of the Greeks: Heracl. 421. συνεξεύρισχ' ὅπως αὐτοὶ τε σωθήσεσθε καὶ πέδον τόδε, Κἀγὼ πολίταις μὴ διαβληθήσομαι.

852. "οὐκ ἔστιν ἀνδρῶν Aristot. Rhet. ii. 21. Again πόλεως in many MSS., an usual error. Arrian in Epictet. ii. 13. Οὐκ ἔστι δ' ἐν σοὶ πόλεος ἡγεμὼν ἀνὴρ: an iambic verse. There the common reading πόλεως has led Upton into a slight mistake." Porson.

855. εἴργουσι (ὥστε) χρ., restrain him so that he adopts a course not according to his judgment: a similar position of μὴ occurs in Med. 538. νόμοις τε χρῆσθαι μὴ πρὸς ἰσχύος χάριν. 771. δέχου δὲ μὴ πρὸς ἡδονὴν λόγους. On the redundancy of μὴ

after verbs signifying to prevent, restrain, see Matth. Gr. Gr. § 534. Obs. 4.

856. πλέον νέμεις, understand μέγας, pay more respect, Hel. 917. οὐκουν χρὴ σε συγγόνῳ πλέον Νέμειν ματαίῳ μᾶλλον ἢ χρηστῷ πατρί.

862. μὴ δοκῶν (εἴργειν κατὰ or διὰ) ἐμὴν χ., without seeming (to do so) on my account. The Latins use *vicem* in the same manner: see Scheller's Lex. Cf. 880.

863. τὰ δ' ἄλλα (θάρσει) πάντ' ἐγὼ θήσω καλῶς: thus Elmsl. Med. 301. would punctuate the line: as Soph. Œd. C. 1185. οὐ γὰρ σε (θάρσει) πρὸς βίαν παρασπᾶσει Γνώμη. In this suggestion, which was originally Reiske's, Schæfer and Scholef. concur.

864. Eur. Med. 1373. πῶς οὖν; τί θήσω;

865. βάρβαρον. Any person who could not speak the language of the Greeks in the proper tone and accent was called βάρβαρος.

ἢ φαρμάκοισιν, ἢ ἵπικουρία τίνι ;  
 τίς σοι ξυνέσται χεὶρ ; πόθεν κτήσει φίλους ;  
 Εκ. στέγαι κεκεύθασ' αἶδε Τρῳάδων ὄχλον.  
 Αγαμ. τὰς αἰχμαλώτους εἶπας, Ἑλλήνων ἄγραν ;  
 Εκ. ξὺν ταῖσδε τὸν ἐμὸν φονέα τιμωρήσομαι. 870  
 Αγαμ. καὶ πῶς γυναιξὶν ἀρσένων ἔσται κράτος ;  
 Εκ. δεινὸν τὸ πλῆθος, ξὺν δόλῳ τε δύσμαχον.  
 Αγαμ. δεινόν· τὸ μέντοι θῆλυ μέμφομαι γένος.  
 Εκ. τί δ' ; οὐ γυναιῖκες εἶλον Αἰγύπτου τέκνα,  
 καὶ Λῆμνον ἄρδην ἀρσένων ἐξώκισαν ; 875  
 ἀλλ' ὥς γενέσθω. τόνδε μὲν μέθες λόγον·  
 πέμψον δέ μοι τήνδ' ἀσφαλῶς διὰ στρατοῦ  
 γυναιῖκα. καὶ σὺ, Θρηκὶ πλαθεῖσα ξένῳ,  
 λέξον· καλεῖ σ' ἄνασσα δὴ ποτ' Ἴλίου  
 Ἑκάβη, σὸν οὐκ ἔλασσον ἢ κείνης χρέος, 880  
 καὶ παῖδας, ὥς δεῖ καὶ τέκν' εἰδέναι λόγους

868. "κεκεύθουσ' some MSS.; which, if Greek, is Doric." Porson. So δε-δοῖκω Theocr. xv. 58. πεφύκω, whence ἐπέφυκον, Hesiod. Ἔργ. i. 148. Ἄσπ. 76. κεκλήγω, whence κεκλήγοντες, Il. Π. 430.

870. "φονέα. The last syllable of this word, which according to the rule of the Grammarians ought to be long, is thrice made short by Euripides, here, and in the Electra 599. 763. To which instances Pierson on Mæris p. 192. adds Euphron in Athenæus xi. p. 503. A. I also add Philemon *ibid.* vii. p. 307. E. where κεστρέ' ὀπτὸν occurs; for a vowel cannot be elided, except it be short." Porson. See Phœn. 927. Guide to the Greek Trag. p. 142.

873. μέμφομαι, Schol. φαῦλον ἡγοῦμαι ἀσθενὲς γὰρ καὶ μαλακόν.

875. Λῆμνον ἀρσένων ἐξώκισαν, cleared Lemnos of its males: an inverted construction: the more usual would be: ἐξώκισαν ἀρσενας Λήμνου:

thus in 935. ἐπεὶ με—ἐξώκισεν οἴκων. See Apoll. Rh. i. 609. and Lempriere's Class. Dict. under Danaus and Hypsipyle.

876. "γενέσθαι τόνδ' ἐμοὶ Ald. γενέσθω has been edited by Brunck, from the MS. A: τόνδε μὲν almost all MSS. The common reading might perhaps be defended by an ellipsis; but since a similar variation occurs elsewhere, Iph. T. 607. Troad. 727. I have now adopted γενέσθω." Porson.

877. μοι, for me, i.e. to oblige me: see Med. 305.

878. "πλασθεῖσα Ald. and MSS. But the other form, which occurs elsewhere in Euripides, seems preferable, and is adopted by Brunck." Porson. From πελάω, to make to approach, is obtained a syncopated perfect πέπλᾶμαι, whence the aor. ἐπλάθην.

880. (διὰ) σὸν οὐκ ἔλ. ἢ κ. χρέος, not less on your account than her own; see 862. Soph. Trach. 485. κείνου τε καὶ σῆν ἐξ ἴσου κοινὴν χάριν.



τοὺς ἐξ ἐκείνης. τὸν δὲ τῆς νεοσφαγοῦς  
 Πολυξένης ἐπίσχεις, Ἀγάμεμνον, τάφον,  
 ὡς τῶδ' ἀδελφῶ πλησίον μιᾷ φλογί,  
 δισσὴ μέριμνα μητρὶ, κρυφθῆτον χθονί. 885  
 Ἀγαμ. ἔσται τὰδ' οὕτω. καὶ γάρ, εἰ μὲν ἦν στρατῶ  
 πλοῦς, οὐκ ἂν εἶχον τήνδε σοι δοῦναι χάριν·  
 νῦν δ', οὐ γὰρ ἴησ' οὐρίους πνοᾶς θεός,  
 μένειν ἀνάγκη, πλοῦν ὀρώντας ἥσυχον.  
 γένοιτο δ' εὖ πως· πᾶσι γὰρ κοινὸν τόδε, 890  
 ἰδίᾳ δ' ἐκάστω, καὶ πόλει, τὸν μὲν κακὸν  
 κακὸν τι πάσχειν, τὸν δὲ χρηστὸν εὐτυχεῖν.  
 Χο. σὺ μὲν, ὦ πατρὶς Ἰλίας,      στροφὴ ἁ.  
 τῶν ἀπορθήτων πόλιν  
 οὐκέτι λέξει· τοῖον Ἑλ- 895  
 λάνων νέφος ἀμφί σε κρύπτει,  
 δορὶ δὴ, δορὶ πέρσαν.  
 ἀπὸ δὲ στεφάναν κέκαρσαι  
 πύργων, κατὰ δ' αἰθάλου

883. τάφον for ταφὴν, as above 666.

888. "οὐρίας Aldus and most MSS.: οὐρίους A. Mosq. 2. (Cf. 150.) Above

886. ἔστω τὰδ', in the Paraphrast: ἔστιν for ἔσται Iph. A. 1039. is bad: ἔστω Soph. Phil. 893. where Brunck has rightly given from Aldus ἔσται." Porson.

889. ὀρώντας, Gl. προσδεχομένους, looking for: it refers to στρατῶ above, as in v. 39.

893. Compare with this chorus that in the Troades 519.

895. "τοιόνδ' Aldus and MSS. But King has erased δ'." Porson. See 813.

896. Ἑλλ. νέφος, a crowd, multitude: Phoen. 257. ἀμφὶ δὲ πόλιν νέφος Ἀσπίδων πυκνὸν φλέγει. Il. Δ. 274. ἅμα δὲ νέφος εἶπετο πεζῶν. Apoll. Rh. iv. 397. δυσμενέων ἀνδρῶν

νέφος. St. Paul, Hebr. xii. 1, νέφος μαρτύρων. Herod. viii. 109. νέφος τοσοῦτο ἀνθρώπων. Virg. Æn. vii. 793. nimbus peditum.

"καλύπτει Ald. κρύπτει Brunckii membr. E. K. M. N. R." Porson. ἀμφί σε κρ., for ἀμφικρύπτει σε, as ἀπὸ στεφ. κέκαρσαι 898. for ἀποκ. On the present thus used, see above 641.

897. δορὶ δὴ, δορὶ πέρσαν. This repetition of words, which is frequent in Euripides, is ridiculed by Aristophanes Ran. 1353. Ἔμοι δ' ἔχε' ἄχε' ἀκατέλιπε· Δάκρυα, δάκρυά τ' ἀπ' ὀμμάτων ἔβαλον, ἔβαλον ἅ τλάμων. Compare the chorus below 1075.

898. στεφάναν ἀποκέκαρσαι: on the constr., see above 111. 789. Tro. 786. πύργων ἐπ' ἱκρας στεφάνας. Soph. Ant. 124. στεφάνωμα πύργων.

899. "Others αἰθάλῳ. Aldus and many MSS. αἰθάλου καπνοῦ. In K.



- κηλῖδ' οἰκτροτάταν κέχρωσαι, 900  
 τάλαιν' οὐκέτι σ' ἐμβατεύσω.  
 μεσονύκτιος ὠλλύμαν, ἀντιστρ. α'.  
 ἦμος ἐκ δειπνων ὕπνος  
 ἦδὺς ἐπ' ὅσσοις κίδναται.  
 μολπᾶν δ' ἄπο, καὶ χοροποιῶν 905  
 θυσιᾶν καταπαύσας,  
 πόσις ἐν θαλάμοις ἔκειτο,  
 ξυστὸν δ' ἐπὶ πασσάλῳ,  
 ναύταν οὐκέθ' ὀρώων ὄμιλον  
 Τροίαν Ἰλιάδ' ἐμβεβῶτα. 910

καπνοῦ is omitted and in Mosq. 4. by correction." Porson.

900. "οἰκτροτάτα Ald and MSS. Some οἰκτροτάταν: for instance G. J. as Musgr. has given from A. P." Porson. The elision in κηλῖδ' for κηλῖδι, is admissible: see Monk on Alc. 1137. but the accus. after the passive κατακέχρωσαι is peculiarly elegant: see the note on Phœn. 1445. τετρωμένους δ' ἰδοῦσα καιρίας σφαγὰς. Il. Σ. 485. ἐν δέ τε τείρεα πάντα, τὰ οὐρανὸς ἐστεφάνωται, for οἷς.

903. ἦμος, an Homeric word, which does not occur again in Eurip. or Soph.

ἐκ δειπνων, Paraphr. μετὰ τὰ δεῖπνα: cf. 55. 1142. "The prep. ἐκ is used to express an immediate consequence, the production of one thing from another, e.g. ἐκ τῆς θυσιῆς γενέσθαι, Herod. i. 50. (peractis sacrificiis:) γελᾶν ἐκ τῶν πρόσθεν δακρύων, Xen. Cyr. i. 4, 28. to laugh after tears, ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου πάλιν ξυμψῆναι, Thuc. i. 120. Comp. Soph. Tr. 284. Eur. Tro. 495." Matth. Gr. Gr. § 574. See Phœn. 1232.

904. "σκίδναται M. N. and the two Moscow MSS. This point is doubtful; but there can be no doubt that King has wrongly edited κίδνατο. Virgil Æn. ii. 268. Tempus erat, quo

prima quies mortalibus agris Incipit, et dono Divom gratissima serpit." Porson. Ibid. 265. Invadunt urbem somno vinoque sepultam.

905. μολπᾶν δ' ἄπο—καταπαύσας. Verbs signifying to cease, to make to cease, παύω, παύομαι, λήγω, are usually construed with a gen. alone: Il. B. 595. Μοῦσαι—Θάμυριν παῦσαν αἰοιδῆς: Z. 107. Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνιοι. In Sophocl. Elect. 987. we find the prep. ἐκ: παῦσον ἐκ κακῶν ἐμέ.

906. "θυσιᾶν some MSS.: θυσιῶν Ald.: χαροποιδν θυσιᾶν Brunck, from the first reading of the membr.: χαροποιῶν Ald.: but in C. by the first hand as I have edited. See the note on Phœn. 800." Porson.

καταπαύσας, understand ἐαυτὸν, for καταπαυσάμενος: so ἐξαπαλλάξει 1090. Eur. Orest. 288. Καὶ νῦν ἀνακάλυπτ', ὧ κασίγνητον κῆρα: where see Porson: Phœn. 21. Ὁ δ' ἡδυνῇ δοὺς, sc. ἐαυτόν. Aristoph. Ran. 580. παῦε, παῦε τοῦ λόγου, for παῦσαι. Hom. Od. Δ. 659. παῦσαν ἀέθλων.

909. "ναυτᾶν Valck., which is not so poetical; moreover, if we credit Ammon, it is repugnant to the metre!" Porson. For ναυτικόν: see 134. Æsch. Prometh. 425. Σκύθης ὕμιλος.

910. "Aldus and MSS. ἐμβεβῶτα." Porson.

ἐγὼ δὲ πλόκαμον ἀναδέτοις      στροφὴ β'.  
 μίτραισιν ἐρρυθμιζόμεν,  
     χρυσέων ἐνόπτρων  
 λεύσσουσ' ἀτέρμονας εἰς αὐγὰς,  
 ἐπιδέμνιον ὥς πέσοιμ' ἐς εὐνάν. 915  
 ἀνὰ δὲ κέλαδος ἔμολε πόλιν·  
 κέλυσμα δ' ἦν κατ' ἄστν Τροί-  
 ας τόδ' ὧ παῖδες Ἑλλάνων, πότε  
 δὴ, πότε τὰν Ἰλιάδα σκοπιάν  
 πέρσαντες, ἤξετ' οἴκους; 920  
 λέχη δὲ φίλια μονόπεπλος      ἀντιστρ. β'.  
 λιποῦσα, Δωρὶς ὥς κόρα,  
     σεμνὰν προσίζουσ',  
 οὐκ ἦνυσ', Ἀρτεμιν, ἅ τλάμων·

911. "ἐγὼ δέ τοι in no few MSS. contrary to the metre.—913. ἐσόπτρων Eust. II. H. p. 690, 41=568, 20.—914. εἰς Ald. some MSS. and edd. ἐς contrary to the metre." Porson.

912. ἐρρυθμ., was adjusting, reducing to order.

914. ἀτέρμονας αὐγὰς, powerful, intense, bright reflection. "Ego splendorem intelligendum arbitror, quem specula ex metallo facta noctu lumine admoto oculos radiis percellentem fundunt." Herm. The Schol. and Eustathius think that it means circular, alluding to the form of the mirrors, like ἀπείρονα γαῖαν in Homer, the round world.

915. "A very slight mistake ought not to have been so long retained, ἐπιδέμνιος. Read ἐπιδέμνιον and translate *torum vestibibus stratum*." Porson.

919. πότε, Schol. λείπει τὸ, εἰ μὴ νῦν πότε τὴν ἀκρόπολιν παρῆσαντες τῆς Τροίας, παραγενήσεσθε εἰς τὰ οἰκεία; "Ἰλιάδος Ald. Ἰλιάδα almost all MSS. and Eust. II. B. p. 206, 13=156, 14. Proœm. p. 5, 21=4, 18." Porson.

σκοπιάν, Troy was built on an emi-

nence, between the rivers Simois and Scamander: hence Homer's epithet, "Ἰλιον ἡμερόεσσαν.

920. "ἤξετ' ἐς οἴκους Ald. and MSS. Critics have rightly erased the preposition." Porson. See Med. 12.

921. "φίλια Ald. and many MSS. so that King is in error, in asserting that he had edited φίλια from all the MSS., although a considerable number have it." Porson.

μονόπεπλος, Δωρὶς ὥς κόρα. The word πέπλος is applicable both to the ἱμάτιον, the outer loose and flowing garment; and to the χιτῶν, the inner and close-fitting vest: but more peculiarly to the former, which the Lacedæmonian virgins alone wore. Eur. Andr. 593. οὐδ' ἂν, εἰ βούλοιτό τις, Σώφρων γένοιτο Σπαρτιατῶν κόρη, Αἰ ξὺν νέοισιν, ἐξερημοῦσαι δόμους, Γυμνοῖσι μήροισι καὶ πέπλοισι ἀνειμένοις, Δρόμους παλαίστρας τ' οὐκ ἀνασχετοὺς ἐμοὶ Κοινὰς ἔχουσι. Virgil Æn. i. 315. Virginis os habitumque gerens, et virginis arma Spartanæ: Nuda genu, nodoque sinus collecta fluentes.

924. οὐκ ἦνυσ'—ἅ τλάμων, I profited not, gained nothing: 1149. οὐδὲν

ἄγομαι δὲ, θανόντ' ἰδοῦς' ἀκοίταν 925  
 τὸν ἐμόν, ἄλιον ἐπὶ πέλαγος·  
 πόλιν τ' ἀποσκοποῦς', ἐπεὶ  
 νόστιμον ναῦς ἐκίνησεν πόδα,  
 καί μ' ἀπὸ γᾶς ὥρισεν Ἰλιάδος,  
 τάλαιν', ἀπείπον ἄλγει· 930  
 τὰν τοῖν Διοσκούροιν Ἑλέναν κάσιν, Ἴ- ἐπῶδ.  
 δαῖόν τε βούταν αἰνόπαριν, κατάρα

ἦνυτον τάλας. The Attic form is ἀνύτω, (see Porson Phoen. 463.) ἀνύω the Homeric: II. Δ. 56. Οὐκ ἀνύω φθονέουσα: Schol. οὐδὲν ὠφελῶ, οὐδὲν πράσσω, οὐδὲν περιποιῶμαι. Schæfer makes ἦνυσα the same as ἔφθασα: currens ad aram Dianæ non præverti, sed inter currendum capta et abducta sum.

928. ν. ἐκίνησεν πόδα, set sail homewards: ποῦς like pes in Latin, is the rope attached to the corner of the sail, technically called the sheet-rope: see 1006.

930. ἀπείπον ἄλγει, I fainted through sorrow: literally, became speechless: comp. Orest. 91. Οὕτως ἔχει τάδ', ὥστ' ἀπείρηκεν κακοῖς. Monk on Hipp. 503. has observed that ἀπαιπεῖν with a dat. signifies to fail, but with an accus. to renounce.

"The following translation (from v. 899-930.) of this Chorus was written by one of the most elegant and accomplished scholars that the University of Cambridge ever produced. (Rev. J. Lonsdale, B. D., Principal of King's College, London.) They were composed as an exercise at the examination of candidates for the University Scholarship on the foundation of Dr. Battie, vacant in the year 1809." Class. Journal No. xxii. p. 227.

Heu! occidisti funditus, Ilion:  
 Non jam superbum, Patria, verticem  
 Invicta jactabis, nec altas  
 Jura dabis Phrygiæ per urbes.  
 Heu! occidisti: nube Pelasgicâ  
 Cingit jacentem, perque tuas domos,

Ferroque vastatas et igni,  
 Torva tuens spatiatu hostis.  
 Neptuniarum culmina turrium  
 Lugubris atrâ labe tegit cinis:  
 Actum est: nec antiquas parentum  
 Fas iterum peragrarè sedes.  
 Nox sæva, nox me perdidit invida,  
 Dulcesque serpens post epulas sopor:  
 Securus in lecto maritus  
 Carminibus choreâque sacrâ  
 Fessum levabat corpus; et immemor  
 Pendentis hastæ credidit hostibus  
 Fugisse visis, et peractos  
 Urbis ovans meminit labores.  
 At ipsa, formæque et speculo vacans,  
 Per colla fusas purpureâ comas  
 Mitrâ coërcēbam, jugali  
 Molle caput positura lecto.  
 Sed ecce! dirus mœnia personat  
 Turbata clamor; "Vadite, vadite,  
 Trojâ triumphatâ superbi  
 Ad patrias, Danaï, Mycenâs."  
 Tum penè nudo corpore, virginis  
 Instar Lacænæ, destituo torum,  
 Supplexque nequicquam pudicæ  
 108 Assideo genibus Dianæ.  
 Viso mariti funere, turgidas  
 Longè per undas Oceani trahor;  
 Navisque cùm victrix tetendit  
 Vela Noto nimium secundo,  
 Divisa caro littore patriæ,  
 Urbisque lapsas respiciens domos,  
 Heu! mente defeci, et severo  
 Procubui superata luctu.

931. "Διοσκόροις Brunck from the membranæ. Aldus and the rest Διοσκούροις." Porson. See Pref. p. xxxiii.

932. αἰνόπαριν, the dire Paris: II. Γ. 39. Δύσπαρι. Eur. Or. 1383. δυσπ-λένας.



διδοῦς', ἐπεὶ με  
 γὰς ἐκ πατρώας ἀπώλεσεν  
 ἐξώκισέν τ' οἴκων γάμος, οὐ γάμος, ἀλλ' 935  
 ἀλάστορός τις οἷζυς.  
 ἂν μήτε πέλαγος ἄλιον ἀπαγάγοι πάλιν,  
 μήτε πατρώον ἵκοιτ' ἐς οἶκον.

## ΠΟΛΥΜΗΣΤΩΡ.

ὦ φίλτατ' ἀνδρῶν, Πρίαμε, φιλτάτη δὲ σὺ,  
 Ἐκάβη, δακρύω σ' εἰσορῶν, πόλιν τε σὴν, 940  
 τήν τ' ἀρτίως θανούσαν ἐκγονον σέθεν.  
 φεῦ. οὐκ ἔστιν οὐδὲν πιστὸν, οὔτ' εὐδοξία,  
 οὔτ' αὖ καλῶς πράσσοντα μὴ πράξειν κακῶς.  
 φύρουσι δ' αὐτὰ θεοὶ πάλιν τε καὶ πρόσω,  
 ταραγμὸν ἐντιθέντες, ὥς ἀγνωσία 945  
 σέβωμεν αὐτούς. ἀλλὰ ταῦτα μὲν τί δεῖ  
 δρηνεῖν, προκόπτουτ' οὐδὲν εἰς πρόσθεν κακῶν ;

935. See v. 610. Schol. γάμος μὲν διὰ τὸ ἔχειν αὐτήν· οὐ γάμος δέ, διότι οὐκ ἦν ἔννομος, ἀλλ' ἑτέρου ἦν ἡ γυνή. Andr. 103. Ἰλίῳ αἰπεινῇ Πάρις οὐ γάμον, ἀλλὰ τιν' ἦταν Ἡγάγετ' εὐναίαν εἰς θαλάμους Ἑλέναν.

936. "I have written οἷζυς, as the Attics always do, not οἷζυς." Porson. See v. 680.

937. ἂν, sc. Helen.

941. "ἐκγονον a part of the MSS., as generally in similar cases." Porson.

942. οὐτ' αὖ (ἐστὶ πιστόν τινα) κ. πρ. μὴ πρ. κ., nor again (can it be relied upon) that one who enjoys prosperity will not experience a reverse.

944. "αὐθ' οἱ θεοὶ Ald. and MSS. But Hermann has well removed the article." Porson. Θεὸς is frequently a monosyllable in iambic verse. See Porson on Orest. 393.

945. ἀγνωσία, Schol. ἀγνοία τοῦ μέλλοντος.

947. προκ. οὐδ., εἰς πρ. κ., since one

makes no progress in advance of one's troubles : to get out of their way, to escape them : Schol. οὐδαμῶς προχωροῦντα εἰς τὸ ἔμπροσθεν τῶν κακῶν, τουτέστιν οὐχ ὑπερβαίνοντα τὰ κακά. Hipp. 1292. Καίτοι προκόψω γ' οὐδὲν, ἀλγυνῶ δὲ σέ : Alc. 1098. Τί δ' ἂν προκόπτοις, εἰ δέλεις ἀεὶ στένειν ; Fragm. Alcæi : Οὐ χρὴ κακοῖσιν θυμὸν ἐπιτρέπην· Προκόψαμεν γὰρ οὐδὲν ἀσώμενοι. Dr. Blomfield (Gloss. Æsch. S. c. Th. 387.) remarks : "Antiqua notio verbi κόπω vel κόπτω videtur fuisse gradior : unde προκόπτω. Erit igitur ἐπέρκοπος (superbus) qui nimis longe progreditur." Monk on Hipp. 23. observes : "Metaphora sumpta videtur ab iis, qui ligna et alia impedimenta in itinere concidunt. (Anglice pioneers.) Hinc etiam προκόπτειν erat progredi : ut in notis illis locutionibus προκόπτειν ἐν ἡλικίᾳ, σοφίᾳ." Herod. i. 190. ἀνωτέρω τε οὐδὲν τῶν πραγμάτων προκοπόμενων.

σὺ δ' εἴ τι μέμφει τῆς ἐμῆς ἀπουσίας,  
 σχέες· τυγχάνω γὰρ ἐν μέσοις Θρήκης ὄροις  
 ἀπὼν, ὅτ' ἦλθες δευρ'· ἐπεὶ δ' ἀφικόμην, 950  
 ἤδη πόδ' ἔξω δωμάτων αἶροντί μοι  
 εἰς ταυτὸν ἦδε συμπίτνει δμῶϊς σέθεν,  
 λέγουσα μύθους, ὧν κλύων ἀφικόμην.

Εκ. αἰσχύνομαί σε προσβλέπειν ἐναντίον,  
 Πολυμῆστορ, ἐν τοιοῖσδε κειμένη κακοῖς. 955  
 ὅτῳ γὰρ ὥφθην εὐτυχοῦς, αἰδῶς μ' ἔχει,  
 ἐν τῷδε πότμῳ τυγχάνουσ', ἵν' εἰμὶ νῦν,  
 κοῦκ ἂν δυναίμην προσβλέπειν σ' ὀρθαῖς κόραις.  
 ἀλλ' αὐτὸ μὴ δύσνοιαν ἡγήσῃ σέθεν,  
 Πολυμῆστορ· ἄλλως δ' αἰτίον τι καὶ νόμος, 960

948. τῆς ἐμῆς ἀπουσίας, if you have any complaint to make of my absence: the proper meaning of the gen. is, with respect to, on account of: ἐνεκα may be understood. Il. A. 64. εἴ τ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται, εἰθ' ἐκατόμβης: μέφομαι has also a dat. of the person: Orest. 279. Λοῖσθ' δὲ μέφομαι: sometimes an accus. as above 873. τὸ δῆλυ γένος: Phœn. 784. τέχνην μαντικὴν ἐβέμψαμην. See Matth. Gr. Gr. § 337. 384.

950. "ἐπεὶ γ' ὅτι Ald. and MSS. In 951. a singular reading is found in G. ἔλκοντί μοι." Porson.

ἀφικόμην, when I had returned home: 953. I have come hither.

957. "This verse seems spurious. It might appear a little more tolerable, either by placing it after 958., or by reading here κὰν for ἐν, and there οὐκ for κοῦκ." Porson. The regular construction would have required τυγχάνουσάν, but αἰδῶς μ' ἔχει must be considered as used for αἰδοῦμαι. Matthiæ compares Thuc. vii. 42. καὶ τοῖς μὲν Σαρακοσίους — κατάπληθις ἐγένετο — ὄρωντες, i. e. οἱ Σ. κατεπλήγησαν. The order of the passage is: αἰδῶς γὰρ μ' ἔχει (αἰδοῦμαι) τυγχ. ἐν τ. π. ἵν' εἰμὶ

νῦν, κοῦκ ἂν δ. πρ. ὀρθ. κ. σέ, ὅτῳ (i. e. ὅφ' οὗ) ὥφθ. ἐντ.

958. "The same expression is made use of by Euripides Iph. A. 856. χαῖρ', οὐ γὰρ ὀρθοῖς ὕμνασιν σ' ἔτ' εἰσορῶ. The meaning is rather different in Soph. CEd. T. 528. Ἐξ ὀμμάτων δ' ὀρθῶν τε καὶ ὀρθῆς φρονός: and in Ovid, Met. ii. 776. Nusquam recta acies. Lucan, ix. 904. Qui potuere pati radios et lumine recto Sustinuere diem, which is equivalent to intrepido vultu, and is too servilely imitated by Claudian, Præf. and iii. Consulat. Honorii: et recto flammis imperat ore pati. These instances may be added to those which the illustrious Bentley has collected on Horace Carm. i. 3, 18. The word ἀταρμυκτον, which he has restored to Hesychius, very nearly coincides with the reading of the MS. collated by Schow. Alberti indeed cites ἀταρμυκτον, προσώποις, from Empedocles in Plutarch, de Def. Orac. p. 400. B.: but if Wyttienbach had separated these words from the prose matter, and had thus edited, Ἀνταρμυκτον πρὸς Ὀλυμπον ἀταρμυκτοισι προσώποις, I, for one, should not have been offended." Porson.



γυναῖκας ἀνδρῶν μὴ βλέπειν ἐναντίον.

Πο. καὶ θαυμά γ' οὐδέν. ἀλλὰ τίς χρεία σ' ἐμοῦ ;  
τί χρῆμ' ἐπέμψω τὸν ἐμὸν ἐκ δόμων πόδα ;

Εκ. ἴδιον ἐμαυτῆς δὴ τι πρὸς σέ βούλομαι  
καὶ παῖδας εἰπεῖν σοῦς· ὁπάοντας δέ μοι 965  
χωρὶς κέλευσον τῶνδ' ἀποστῆναι δόμων.

Πο. χωρεῖτ'· ἐν ἀσφαλεῖ γὰρ ἦδ' ἐρημία.  
φιλη μὲν εἰ σὺ, προσφιλὲς δέ μοι τόδε  
στράτευμ' Ἀχαιῶν. ἀλλὰ σημαίνειν σε χρῆ,  
τί χρῆ τὸν εὖ πράσσοντα μὴ πράσσουσιν εὖ 970  
φίλοις ἐπαρκεῖν· ὥς ἔτοιμός εἰμ' ἐγώ.

Εκ. πρῶτον μὲν εἰπὲ παῖδ', ὃν ἐξ ἐμῆς χερὸς,  
Πολύδωρον, ἔκ τε πατρὸς ἐν δόμοις ἔχεις,  
εἰ ζῇ· τὰ δ' ἄλλα δεύτερόν σ' ἐρήσομαι.

962. τίς χρεία (ἔχει) σ' ἐμοῦ ; See Porson's note on Orest. 659. "The impersonals δεῖ and χρῆ are accompanied by an accus. of the person, together with the gen. of the thing, (Hee. 991. 1007.) even if no infin. be joined with it. Æsch. Prom. 86. αὐτὸν γὰρ σε δεῖ Προμηθέως. Eur. Herc. F. 1173. ἦλθον, εἴ τι δεῖ, γέρον, ἡ χερὸς ἐμᾶς τῆς ἐμῆς, ἡ ξυμμάχων. Od. A. 124. μυθήσεται, ὅττι σε χρῆ. Γ. 14. Τηλέμαχ', οὐ μὲν σε χρῆ ἔτ' αἰδοῦς οὐδ' ἡθαῖον. Thus the subst. χρεῶ, χρεῖω, χρεία, are often put, especially in Homer. Il. A. 605. τί δέ σε χρεῶ ἐμείο : Od. Δ. 634. ἐμὲ δὲ χρεῶ γίγνεται αὐτῆς. Instead of which, Od. B. 28. τίνα χρεῖω τόσον ἴκει ; E. 189. ὅτε με χρεῖω τόσον ἴκει. Soph. Phil. 646. ἐνδοθεν λαβών, "Οτου σε χρεία καὶ πόθος μάλιστ' ἔχει." Matth. Gr. Gr. § 419.

963. τί χρῆμα, subaud. διὰ, quare ? Cf. 380. Alc. 528. Τί χρῆμα κουρᾷ τῇδε πυνθίμῃ πρέπει ;

965. On the meaning of μοι, see v. 195. 727. Schol. χάριν ἐμοῦ.

968. "φίλη μὲν ἡμῶν εἰ σὺ Ald. But ἡμῶν, which evidently originated from

the four preceding letters, is omitted in most of the MSS.: τόδε is injudiciously and unwarrantably omitted by Barnes," Porson.

969. "χρῆ Ald. and MSS. δεῖ Brunck from conjecture. See above at 282." Porson.

972. εἰπὲ παῖδ'—Εἰ (ζῇ, for εἰπὲ, εἰ παῖς ζῇ, an Atticism. Thus Aristoph. Nub. 1147. Καί μοι τὸν υἱόν, εἰ μεμάθηκε τὸν λόγον Ἐκείνον, εἴφ' ὃν ἀρτίως εἰσήγαγες. Eur. Andr. 646. Τί δῆτ' ἂν εἴποις τοὺς γέροντας ὥς σοφοί ; Dawes M. Cr. 149. Guide to the Greek Trag. p. 182. See above 672. 759. 869.

974. "Ἐρωτᾶν or ἐρεσθαί τινα τι, to ask one about any thing, (because not only ἐρωτᾶν ἄνθρωπον is used, but also ἐρωτᾶν τι, to ask after any thing). Pind. Ol. vi. 81. ἅπαντας ἐν οἴκῳ εἴρετο παῖδα, inquired of all after the child. Herod. i. 32. Ἐκεῖνο δὲ, τὸ εἰρὸς με, οὐκ ἔχω σε ἐγὼ λέγω. Xen. Cyr. iii. 3, 48. ὁ Κῦρος ἡρώτα τοὺς αὐτομόλους τὰ ἐκ τῶν πολεμίων. Thus also ἐρεεῖν, ἱστορεῖν, ἀνιστορεῖν τινα τι." Matth. Gr. Gr. § 411.



Πο. μάλιστα· τοῦκείνου μὲν εὐτυχεῖς μέρος. 975

Εκ. ὦ φίλταθ', ὡς εὖ καξίως σέθεν λέγεις.

Πο. τί δῆτα βούλει δεύτερον μαθεῖν ἐμοῦ ;

Εκ. εἰ τῆς τεκούσης τῇσδε μέμνηταί τί μου ; *anale my*

Πο. καὶ δευρό γ' ὡς σὲ κρύφιος ἐζητεί μολεῖν. *secret*

Εκ. χρυσὸς δὲ σῶς, ὃν ἦλθεν ἐκ Τροίας ἔχων; 980

Πο. σῶς, ἐν δόμοις γε τοῖς ἐμοῖς φρουρούμενος.

Εκ. σῶσόν νυν αὐτὸν, μῆδ' ἔρα τῶν πλησίον. )

Πο. ἦκιστ' ὀναίμην τοῦ παρόντος, ὦ γύναι.

Εκ. οἶσθ' οὖν ὃ λέξαι σοί τε καὶ παισὶν θέλω ;

Πο. οὐκ οἶδα· τῷ σῷ τοῦτο σημανεῖς λόγῳ. 985

Εκ. ἔστω φιληθεῖς, ὡς σὺ νῦν ἐμοὶ φιλεῖ.

976. The adv. *ἀξίως* has the same construction as the adj. *ἄξιος*. Thuc. iii. 39. *Κολασθήτωσαν ἀξίως τῆς ἀδικίας*. Eur. Med. 562. *Παῖδας δὲ θρέψαιμ' ἀξίως δόμων ἐμῶν*.

978. "Virgil, *Æn.* iii. 341. *Ecqua tamen puero est amissæ cura parentis?*" Barnes.

979. *ὡς* *σέ*. "For *εἰς*, when it expresses a proper motion, *ὡς* is often put, generally with living objects, e. g. Herod. ii. 121, 5. *ἐσελθόντα δὲ ὡς τοῦ βασιλῆος τὴν θυγατέρα*. Aristoph. Pac. 104. *ὡς τὸν Δῖ εἰς τὸν οὐρανόν*. It is seldom found with inanimate things, as *ὡς Ἄστυδον* Thuc. viii. 103. This usage probably arose from the circumstance of *ὡς* and *εἰς* being often joined, e. g. Xen. Ages. i. 14. (*συσκευάζεσθαι ὡς εἰς στρατείαν*.)" Matth. Gr. Gr. § 578.

"*κρυφίως* Ald. *κρύφιος* many MSS. and thus King has edited. Adverbs and adjectives are often commuted. In Aristoph. Eccl. 283. read *ὀρθρίους* for *ὀρθρίως* from the Juntine ed. 1515. and from Suidas in the word *ὑπαποτρέχειν*." Porson.

980. *ἦλθεν—ἔχων*. "The participles *φέρων*, *ἄγων*, etc. with their cases, signify the same as *cum*, *with*, especially with the verbs *to come*. *Æsch.* S. c. Th. 40. *ἦκα σαφῇ τὰκείθεν ἐκ στρατοῦ*

*φέρων*, I bring with me: Thuc. i. 9. *ἦλθεν ἔχων*, he brought with him. *Isæus* p. 244. *ἦκει φέρων*." Matth. Gr. Gr. § 557. See below 1195.

982. "*τοῦ πλησίον* Eust. 11. A. p. 52, 23=39, 29. K. p. 792, 19=707, 10. Ψ. 1312, 20=1429, 42. The Schol. in Arsenius seems to have read *τοῦ πλησίον*; the MSS. G. M. N. certainly have it." Porson. The expression is elliptical, for *τῶν τῶν πλησίον*, *covet not the things belonging to thy neighbour*, according to Elmsley on Eur. Med. 85.

983. *ὀναίμην τοῦ παρόντος*, Paraphr. *ἀπολαύσασμαι τοῦ ἰδίου πλούτου*, let me enjoy what belongs to me, and I am content. "Verbs signifying to enjoy, *ἐπαύρομαι*, *ἐπαυρεῖν*, *ἀπολαύειν*, *ὀνασθαι*, are followed by a gen. Aristoph. Thesm. 469. *οὕτως ὀναίμην τῶν τέκνων*, so may I find comfort in my children." Matth. Gr. Gr. § 361.

986. There is considerable obscurity in this verse: the Scholiast and Paraphrast explain it thus: *ἀγαπηθῆτω ὁ παῖς μου ὑπὸ σοῦ, ὡς νῦν σὺ ἀγαπᾷς ὑπ' ἐμοῦ*. It is better to refer *φιληθεῖς* to *λόγος* in the preceding line, in an ironical sense, which would be understood by the audience, not by Polymestor: *may my communication be as pleasant to you, as you are to me*.

*Safe' } on the beach { let me enjoy*

- Πο. τί χρῆμ', ὃ καμὲ καὶ τέκν' εἰδέναι χρεών ;  
 Εκ. χρυσοῦ παλαιαὶ Πριαμιδῶν κατώρυχες.  
 Πο. ταῦτ' ἔσθ', ἃ βούλει παιδὶ σημῆναι σέθεν ;  
 Εκ. μάλιστα, διὰ σοῦ γ'. εἰ γὰρ εὖσεβῆς ἀνὴρ. 990  
 Πο. τί δῆτα τέκνων τῶνδε δεῖ παρουσίας ;  
 Εκ. ἄμεινον, ἣν σὺ κατθάνῃς, τούσδ' εἰδέναι.  
 Πο. καλῶς ἔλεξας τῇδε καὶ σοφώτερον.  
 Εκ. οἶσθ' οὖν Ἀθάνας Ἰλίας ἵνα στέγαι ;  
 Πο. ἐνταῦθ' ὁ χρυσός ἐστι ; σημεῖον δὲ τί ; 995  
 Εκ. μελαινα πέτρα γῆς ὑπερτέλλουσ' ἄνω.  
 Πο. ἔτ' οὖν τι βούλει τῶν ἐκεῖ φράζειν ἐμοί ;  
 Εκ. σῶσαί σε χρήμαθ', οἷς ξυνεξῆλθον, ξέλω.  
 Πο. ποῦ δῆτα ; πέπλων ἐντὸς ἡ κρύψας' ἔχεις ;  
 Εκ. σκύλων ἐν ὄχλῳ ταῖσδε σώζεται στέγαις. 1000  
 Πο. ποῦ δ' ; αἶδ' Ἀχαιῶν ναύλοχοι περιπτυχαί.  
 Εκ. ἴδιαι γυναικῶν αἰχμαλωτίδων στέγαι.  
 Πο. τᾶνδον δὲ πιστὰ, κάρσένων ἐρημία ;  
 Εκ. οὐδεὶς Ἀχαιῶν ἐνδον, ἀλλ' ἡμεῖς μόναι.  
 ἀλλ' ἔρπ' ἐς οἴκους· καὶ γὰρ Ἀργεῖοι νεῶν 1005  
 λῦσαι ποθοῦσιν οἴκαδ' ἐκ Τροίας πόδα·

988. The subst. *κατάρυξ*, *χος*, ἡ, *a pit*, occurs in Soph. Antig. 774. *κρύψω* *πετρώδει* *ζῶσαν ἐν κατάρυχι*. In other places it is an adj.; *ibid.* 1100. *ἐλθὼν, κόρην μὲν εἰς κατάρυχος στέγης ἄνεις*. Also Hom. Od. I. 185. See below v. 1128. *κεκρυμμένας Θῆκας φράσουσα Πριαμιδῶν ἐν Ἰλίῳ Χρυσοῦ*.

994. "Ἰλίας. Thus most MSS. By a slight error Aldus has Ἰλιάς. Brunck has shown that this adj. is correct from Steph. Byzantinus." Porson.

999. "Ald. ἐντὸς ἡ κ. Valekenær has removed this slight mistake." Porson. "The verb *ἔχω* is often joined with the participle active of another verb, where the latter, as a *finite* verb, would have been sufficient. In this case *ἔχειν* properly shows the posses-

sion, and the participle the manner in which one arrives at the possession; as Il. A. 356. *ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας*. Pind. Nem. i. 45. *οὐκ ἔραμαι πολὺν ἐν μεγάρῳ πλοῦτον κατακρύψας ἔχειν*. Herod. i. 27. *ἵνα ὑπὲρ τῶν ἐν τῇ ἡπείρῳ Ἑλλήνων τίσωνταί σε, τῶν σὺ δουλώσας ἔχεις*. In some measure this expression answers to the Latin *occultum habeo, subactum habeo*." Matth. Gr. Gr. § 559. b. Cf. Med. 33. 89. Phœn. 717. Lucret. vi. 898. *quía multa quoque in se Semina habent ignis stupæ tædæque tenentes*. Sall. B. J. 10. *neque ea res falsum me habuit*. Plaut. Cas. ii. 2, 15. *Nostram adolescentiam habent despiciatam*.

1006. *λῦσαι πόδα, pedem, vela facere*, Od. E. 260. *Ἐν δ' ὑπέρas τε, κάλους*



ὥς πάντα πράξας, ὧν σε δεῖ, στείχης πάλιν  
ξὺν παισὶν, οὐπὲρ τὸν ἐμὸν ᾠκισας γόνον.

Χο. οὐπὼ δέδωκας, ἀλλ' ἴσως δώσεις δίκην·

ἀλίμενόν τις ὥς ἐς ἄντλον πεσὼν 1010

τε, πόδας τ' ἐνέδησεν ἐν αὐτῇ. Virg. Æn. v. 828. jubet ocyus omnes Attolli malos, intendi brachia velis. Una omnes fecere pedem. Orest. 706. καὶ ναὺς γὰρ ἐνταθεῖσα πρὸς βίαν ποδὶ ἔβαψεν ἔσση δ' αὖθις ἦν χαλᾷ πόδα. In some passages ποὺς is used for the rudder; as in Pind. N. 6, 96. τὸ δὲ πᾶρ ποδὶ ναὺς ἐλίσσόμενον Αἰεὶ κύμάτων. Od. K. 32. αἰεὶ γὰρ πόδα νηὸς ἐνώμων : which may be its meaning in the phrase νόστιμον κινεῖν πόδα above 928.

1007. "ῥέξας for πράξας N." Porson. ὧν σε δεῖ. See the note on 962.

1010. "ἐς Ald. ἐς or εἰς almost all MSS. Brunck and Beck erase it. Mosq. 1. omits it. Perhaps, ἐς ἄντλον πεσὼν, not ἐμπεσὼν. And thus I have given from the MS. N. Verses 1010.

1011. 1016. 1017. are of the same species, 1012. 1013. of the same genus, so that by resolving a Bacchius (---) into a fourth Pæon (---) one may stand for the other. [They are all of the Dochmiac order.] Ἐς ἄντλον ἐμπεσὼν comes nearer to common language; but the other is used by the Tragedians. See above 50. 915. Aristoph. Pac. 139. τί δ' ἦν ἐς ὑγρὸν πόντιον πέσῃ βάθος; Thesm. 1133. Πιεσεῖν ἐς εὐνὴν καὶ γαμήλιον λέχος : the former of which is taken from the Bellerophon, the latter from the Andromeda of our author. Again, you might read ἐκπεσεῖ, but ἐκπέσῃ is better, ἦν or ὕταν being understood. [Schæfer observes with reason in his ed. of Bos's Ellipsis. Gr. p. 477=764. "Vellem hanc ellipsin aliis exemplis firmasset."] Brunck, who has retained ἐκπέσῃ, interprets it excides; Hermann, who has edited ἐκπεσεῖ, takes it for the third person: ἐκπεσῇ E. F. Verse 1014. is a dimeter iambic. Observe that Ἀἶδαν 1016. is a cretic, which is allowable in a chorus, and which Eu-

ripides seems once to have introduced into a senarius, in Lucian Nectom. T. i. p. 456, 14. Οὐκ, ἀλλ' ἔτ' ἔμπνον Ἀἰδης μ' ἐδέξατο. Perhaps Euripides followed Simonides, in Stobæus xcvi. (xcviii.) p. 403. Grot. 529, 36. Gesn. Πέμπει μελαίνης Ἀἰδης ὑπὸ χθονός." Porson.

ἄντλον. Ἄντλος in the old writers signifies that part of the vessel, which was afterwards called κοίλη ναὺς or κοιλία, the hold. Od. M. 411. ἰστὸς δ' ὀπίσω πέσεν, ὕπλα τε πάντα εἰς ἄντλον κατέχυνθ'. The Attics use it for the foul water, commonly called the bilge-water, which collects in the ἄντλος or sink. Eur. Tro. 685. Ὁ μὲν παρ' οἴαχ', ὁ δ' ἐπὶ λαίφεσιν βεβῶς, Ὁ δ' ἄντλον εἴργων ναὺς, which Cicero in Cat. Maj. 6. expresses by *sentinam ex-hauriens*. Æsch. S. c. Th. 797. ἄντλον οὐκ ἐδέξατο, has not leaked. See Elmsley on Eur. Heracl. 169. εἰς ἄντλον ἐμῆσει πόδα. From the epithet ἀλίμενον, Euripides seems to have used the word ἄντλον here for the sea, and thus the Schol. explains it: καθά τις εἰς ἄντλον, ἥτοι πέλαγος μὴ ἔχον λιμένα, ἐμπεσὼν, στερηθήσῃ τῆς προσφιλούς ψυχῆς, ἀμαυρώσας καὶ ἀπολέσας τὴν ζωὴν. As one having fallen aside or over the side (of the vessel), into the sea with no port at hand, would lose his life. "Vellem edidisset Pors. ἐκπεσεῖ (ut ἐκπεσεῖ χθονός Med. 451. 459.) tali fere sensu: Ut qui in mare importuosum inciderit, tu vita excides, (tu) qui privasti (alium)." Schol. This interpretation of ἀμέρσας, which was originally suggested by Brunck, is not strictly consistent with the construction of the verb, which is that of an accus. of the person and a gen. of the thing: as Hesiod. Sc. H. 331. Κύκνον γλυκερῆς αἰῶνος ἄμερσε: but, as Matthiæ observes, ἀμέρδειν τινὰ βίον may be said



λέχριος, ἐκπέσῃ φίλας καρδίας,  
 ἀμέρσας βίον· τὸ γὰρ ὑπέγγυον  
 δίκαια καὶ θεοῖσιν οὐ συμπίπτει,  
 ὀλέθριον, ὀλέθριον κακόν.

ψεύσει σ' ὁδοῦ τῆσδ' ἐλπίς, ἣ σ' ἐπήγαγε 1015  
 θανάσιμον πρὸς Ἀΐδαν, ὧ τάλας·  
 ἀπολέμῳ δὲ χειρὶ λείψεις βίον.

Πο. ὦ μοι, τυφλοῦμαι φέγγος ὁμμάτων τάλας.

Ημιχ. ἠκούσατ' ἀνδρὸς Θρηκὸς οἰμωγὴν, φίλαι ;

Πο. ὦ μοι μάλ' αὖθις, τέκνα, δυστήνου σφαγῆς. 1020

Ημιχ. φίλαι, πέπρακται καὶν' ἔσω δόμων κακά.

Πο. ἀλλ' οὔτι μὴ φύγητε λαιψηρῶ ποδὶ·

βάλλων γὰρ οἴκων τῶνδ' ἀναρρήξω μυχοῦς.

Ημιχ. ἰδοῦν, βαρείας χειρὸς ὀρμάται βέλος.

βούλεσθ' ἐπεισπέσωμεν, ὥς ἀκμὴ καλεῖ 1025

in the same way as ἀφαιρεῖσθαι τινά τι, ἀποστερεῖν, and this is the case in Hom. H. in Cer. 311. γεράων ἐρικυδέα τιμὴν καὶ θυσιῶν ἡμερσεν Ὀλύμπια δώματ' ἔχοντας. Dr. Johnson derives the English verb *amerce* from ἀμέρδω.

1012. "I have given βίον for βίοτον. Again 1017. βίοτον M. N. The same error occurs elsewhere, as above 213. βίοτον C. although the contrary is more frequent." Porson.

τὸ γὰρ ὑπέγγυον—κακόν. These words receive considerable illustration from two lines above, 840. 841. καὶ βούλομαι θεῶν δ' οὐνεκ', ἀνόσιον ξένον, καὶ τοῦ δικαίου, τήνδε σοι δοῦναι δίκην. The perfidy of Polymestor had rendered him amenable to human tribunals, and his violation of the rites of hospitality had provoked the vengeance of the Gods. Hemsterhusius thus elegantly expresses the sense of the passage: *ubi, id est, in quo, vel in quem cadit et concurrat, ut ob crimen commissum simul et humanae Justitiae et Deorum vindictae sit obnoxius, ac velut oppignatus, illi certissimum exitum*

imminet. In a case where a liability to human laws and divine vengeance concurs, destruction must ensue.

1013. "θεοῖς οὐ Ald. δὲ πίνει Cott. οὐ is omitted in L. Musgrave rightly reads οὐ, rightly also θεοῖσιν M. N." Porson.

1022. "ἀλλ' οὔτι με φύγητε Ald. All Musgrave's MSS., on his testimony, have μὴ φύγητε. Add to these C. K. Mosq. 3. 4. μοι φύγοιτε Mosq. 1. μοι φύγητε G. με φύγητε MS. Reg. Soc. in the text, but with μὴ written over: μὴ φύγηται E. Some editor had corrected μ' ἐκφύγητε, whence Dawes, supposing it to be a MS. reading, sagaciously, but not correctly, elicited μὴ κφύγητε. Cyclop. 662. 'Αλλ' οὔτι μὴ φύγητε τῆσδ' ἔξω πέτρας." Porson. "In negative propositions, the conj. is used after -μὴ or οὐ μὴ for the future, but only the conj. aor. 1. pass. or aor. 2. act. and mid.; instead of the aor. 1. act. the future is used." Matth. Gr. § 516. Aesch. S. c. Th. 267. οὐ γὰρ τι μᾶλλον μὴ φύγῃς τὸ μόρσιμον.

Ἐκάδῃ παρῆναι Τρῳάσιν τε συμμάχους ;

Εκ. ἄρασσε, φείδου μηδὲν, ἐκβάλλων πύλας·  
οὐ γάρ ποτ' ὄμμα λαμπρὸν ἐνθήσεις κόραις,  
οὐ παῖδας ὅψει ζῶντας, οὐς ἔκτειν' ἐγώ.

Ημιχ. ἦ γὰρ καθεῖλες Θρηῖκα, καὶ κρατεῖς ξένου, 1030  
δέσποινα, καὶ δέδρακας, οἷά περ λέγεις ;

Εκ. ὅψει νιν αὐτίκ' ὄντα δωμάτων πάρος  
τυφλὸν, τυφλῷ στείχοντα παραφόρῳ ποδὶ,  
παίδων τε δισσῶν σώμαθ', οὐς ἔκτειν' ἐγὼ  
ξὺν ταῖς ἀρίσταις Τρῳάσιν· δίκην δέ μοι 1035  
δέδωκε· χωρεῖ δ', ὡς ὄρας, ὅδ' ἐκ δόμων.  
ἀλλ' ἐκποδὼν ἄπειμι κάποστήσομαι  
δυμῷ ζέοντι Θρηκὶ δυσμαχωτάτῳ.

1030. "Θρηῖκα is omitted in the text in *Mosq.* 4. and *R.* but interlined in *R.* The common reading is quite sound. It is the same as καθεῖλες Θρηῖκα ξένον καὶ κρατεῖς. *Herc.* 842. Γνωμὴν μὲν τὸν ἥρας οἶός ἐστι αὐτῷ χάλος : in *Athen.* xiv. p. 641. *C.* *Stobæus* li. p. 197. ed. *Grot.* 355, 22. *Gesn.* Ὀράς τὸν εὐτράπεζον ὡς ἡδὺς βίος ; *Soph.* *Trach.* 97. Ἄλιον αὐτῷ τοῦτο καρύξαι, [read καρύξαι : see 528.] τὸν Ἀλκμήνας πόθι μοι, πόθι παῖς Ναιέι ποτ' : where, since the Scholiast supplies παῖδα after Ἀλκμήνας, and *Aldus* has πόθι μοι, πόθι μοι παῖς, you may strike out παῖς and read πόθι μοι, πόθι μοι. But the other is better. [" *Cf.* 765. 972. *Orest.* 571. 1182. 1645. and *Porson* : *Phœn.* 184. 955. *Med.* 298. *Il.* i. 132. 263 (274.). *Od.* A. 70. T. 523. *Theoc.* vii. 50. εἴ τοι ἀρέσκει τοῦθ' ὅ, τι πρᾶν ἐν ὕρει τὸ μέλυνδριον ἐξεπόνασα. *Soph.* *Aj.* 1044. Τίς δ' ἐστίν, ὅντιν' ἄνδρα προσλεύσεις στρατοῦ ; *Aristoph.* *Ran.* 889. Ἐτεροὶ γάρ εἰσιν, οἷσιν εὐχομαι θεοῖς. *Brunck* from *MSS.* has given οἷσιν εὐχομαι, *deol.* I doubt whether correctly." *Schæf.*] *Polymestor* is called Θρηῖξ ξένος also in 762. 878. The *MS. R.* also omits πατήρ 703. incorrectly.

Transcribers often insert words which are not required by the sense, and not unfrequently omit those which they think may be dispensed with. In this very play 19. Θρηκὶ is omitted in *Aug.* l., 1269. Ἐκάδῃ in *Aug.* 4." *Porson.* *Matthiæ* has properly observed that the instances quoted by *Porson* and *Schæfer* are not altogether parallel to the construction in the text : ξένου is put for αὐτοῦ : in v. 1206. there is something similar : καὶ μὴν τρέφων μὲν, ὡς σε παῖδ' ἐχρῆν τρέφειν, Σώσας τε τὸν ἐμὸν, for τρέφων μὲν σώσας τε τὸν ἐμὸν παῖδα, ὡς αὐτὸν τρέφειν σε ἐχρῆν.

1033. "To the instances which I have collected on *Phœn.* 1722. add *Lycophr.* 1102. τυφλαῖς ματεῦσαι χερσὶ κροσσωτοῦς ῥαφάς." *Porson.* *Milton* *Sams.* *Agon.* 'A little onward lend thy guiding hand To these dark steps, a little farther on.' *Cf.* *Ovid.* *Met.* xiii. 561.

1038. "ζέοντι *Ald.* edd. and the greater part of the *MSS.* : ζέοντι *Barnes*, either from a *MS.* or from conjecture : δυμὸν ζέοντι *Ruhn.* *Epist. Crit.* ii. p. 224. I have edited ζέοντι, since it is in the *Harleian MS.* (5725.) : ζέοντι also *C.*, whence, I imagine, *Barnes*



Πο. ὦ μοι ἐγὼ,  
 πᾶ βῶ ; πᾶ στῶ ; πᾶ κέλσω, 1040  
 τετράποδος βάσιν θηρὸς ὀρεστέρου  
 τιθέμενος ἐπὶ χεῖρα, κατ' ἵχνος ;  
 ποίαν, ἢ ταύταν, ἢ τάνδ' ἐξαλλάξω,  
 τὰς ἀνδροφόνους μάρψαι χρήζων  
 Ἰλιάδας, αἶ με διώλεσαν ; 1045  
 τάλαιναι, τάλαιναι κόραι Φρυγῶν·  
 ὦ κατάρατοι, ποῖ καί με φυγᾶ  
 πτώσσουσι μυχῶν ;  
 εἶθε μοι ὀμμάτων αἵματόεν βλέφαρον  
 ἀκέσαι, ἀκέσαιο, τυφλὸν, Ἄλιε, 1050

took it. *Θυμῶ* seems defensible from Soph. Trach. 446. cited in the note on 1117. Phot. Lex. MS. Ζέσας θυμῶ. ἐξαφθεῖς τῇ ψυχῇ. Yet Ruhnken's emendation is neater, and I would have adopted it, had even one MS. clearly exhibited it. It receives a little countenance from *θυμῶν* in Aug. 2." Porson. The order is: κάποστήσομαι Θρ. δυσμ. ζ. θυμῶ, boiling with rage.

1040. κέλσω, Schol. ἦτοι προσπελάσω κυρίως δὲ τὸ ναῦν προσορμίσαι τινὶ εὐόρμῳ τόπῳ: cf. 1063. The same metaphor is used in El. 139. Ἄργει κέλσαι πόδ' ἀλάταν: Hipp. 140. θανάτου κέλσαι ποτὶ τέρμα δύστανον. Hermann removes the comma after κέλσω, and places it after ὀρεστέρου.

1042. "κατ' ἵχνος a gloss interprets by ὁμοίως τῷ ἵχνει. But it seems to me that we ought to read καὶ κατ' ἵχνος; or better καὶ ἵχνος, understanding ἵχνος for pes simply. Bacch. 1122. ἔφερε δ' ἢ μὲν ὠλένην, ἢ δ' ἵχνοσ ἀνταῖς ἀρβύλαις γυμνοῦσι δὲ Πλευρὰ σπαραγμοῖς. Catull. Nupt. Pel. et Thet. lxiii. 162. Candida permulcens liquidis vestigia lymphis." Porson. According to Porson's emendation, the meaning is: Placing myself on my hands and feet, after the fashion (literally the way of walking, κατὰ βάσιν)

of a wild beast. If κατ' ἵχνος be retained, it may be rendered, in the track, in order to track them. Seidler supplies ποδῶν, to complete the dochmiac metre.

1043. ἐξαλλάξω, change my direction: ἐξαμείβω has the same meaning in Med. 131. Or. 266. (κατὰ) ποίαν, in which way?

1047. ποῖ—μυχῶν; Adverbs of place are followed by a gen. "Od. B. 131. πατήρ δ' ἐμὸς ἄλλοθι γαίης Ζῶει ὕγ' ἢ τέθηκε. Soph. Phil. 204. ἢ που τῇδ' ἢ τῇδε τόπων; Eur. Hec. 1266. οὐχ ὕσον τάχος Νήσων ἐρήμων αὐτὸν ἐκβαλεῖτέ μοι; Herod. ii. 172. Ἀγαλμα δαίμονος ἵδρυσεν τῆς πόλιος ὕκου ἣν ἐπιτηδεώτατον. Soph. Aj. 386. οὐχ ὀργᾶς, ἢν εἰ κακοῦ. Hence the Latin phrases, ubi terrarum, ubi gentium." Matth. Gr. Gr. § 324. Καὶ after the interrogative words τίς, ὅστις, πῶς, ποῖ, ποῦ, serves to strengthen the question: in what part of the recesses can they possibly shrink from me? Matth. Gr. Gr. § 620.

1050. τυφλὸν φέγγος, i.e. τετυφλωμένον φέγγος ὀφθαλμῶν ἐμῶν: Scholefield renders it the deprivation of sight, adducing it as a parallel to ὀλέθριον βιωτὰν, the destruction of life; Med. 989. Musgrave suggests that the



φέγγος ἀπαλλάξας.

ᾶ ᾶ. σίγα· κρυπτὰν βάσιν αἰσθάνομαι  
τᾶνδε γυναικῶν.

πᾶ πόδ' ἐπάξας, σαρκῶν ὀστέων τ'  
ἐμπλησθῶ, δοῖναν ἀγρίων θηρῶν 1055

τιθέμενος, ἀρνύμενος λῶσαν,  
λύμας ἀντίποιν' ἐμᾶς ; ἰὼ τάλας,  
ποῖ, πᾶ φέρομαι, τέκν' ἔρημα λιπὼν  
Βάκχαις Αἰῖδου διαμοιρᾶσαι,  
σφακτὰν κυσὶν τε φοινίαν 1060

δαῖτ' ἀνήμερον, ὀρείαν τ' ἐκβολάν ;  
πᾶ στῶ, πᾶ κάμψω, πᾶ βῶ,

invocation to the Sun refers to the fable of Orion: see the Class. Dict. It may however be easily accounted for by considering the Sun as the author of light.

1053. “γυναικῶν Ald. Although transcribers are generally more prone to efface than to retain the peculiarities of dialects, yet sometimes, as in the present instance, you may detect an error from too great an eagerness after Dorisms. τᾶνδε γυναικῶν Priscian xviii. p. 226. a. ed. Ald., but Putsch has omitted the passage.” Porson. “Bentley on Phalaris p. xxix. ed. Lond. 1777.: ‘The Dorians never turn ων into αν in that declension; for they say τᾶν φρενῶν, not τᾶν φρενᾶν:’ on which Salter p. 447. remarks: ‘Theocritus has τᾶν αἰγῶν Idyll. viii. 49. if it be not a false print.’ Also in v. 148. Αἰγᾶν, but introduced by emendation, you may find also in Epigr. adesp. 40, 2. In Eur. Hel. 385. the Aldine edition has θῆραν, which is retained also in Musgrave’s, but scarcely, I think, with the approval of the editor. See Heyne on Pind. Isthm. iv. 78.” Schæf.

1054. πόδ' ἐπάξας, i. e. πόδα: see note on v. 53. Soph. Aj. 40. Καὶ πρὸς τί δυσλόγιστον ᾧδ' ἦξεν χέρα ;

1056. ἀρνύμενος, Schol. λαμβάνων

καὶ ἀφαιρούμενος ἀντιδίκησιν τῆς ἐμῆς βλάβης καὶ τυφλώσεως. Il. A. 159. Τιμὴν ἀρνύμενοι Μενελάω, σοί τε, κυνῶπα, Πρὸς Τρώων, Schol. ἀντικαταλασσόμενοι, λαμβάνοντες τιμώριαν, vicissim persolventes. “Ἄρνημαι proprie volunt esse dando ἄρνα, pro eo aliquid vicissim accipere; sic vero et a πάλος esse πωλεῖν, et ab ὄνος secundum quosdam ὠνείν, quod in pecoribus veterum divitiæ et commercia consisterent.” Steph. Thes. See v. 213.

1057. ἀντίποινα, in requital for my indignity: Eurip. Or. 841. σφάγιον ἔθετο ματέρα, πατρῶν παθέων ἀμοιβάν: ἀντίποινα is not used in the sing. Herc. F. 1205. ἀντίποινα δ' ἐκτίνων. Soph. Phil. 315. οἷς Ὀλύμπιοι θεοὶ Δοιέν ποτ' αὐτοῖς ἀντίποιν' ἐμοῦ παθεῖν. Electr. 592. ὥς τῆς θυγατρὸς ἀντίποινα λαμβάνει.

1059. B. Αἰδ. διαμ., for these fiends of Hades to rend in pieces: alluding to the fates of Orpheus and Pentheus. The same construction is in Horace, Od. i. 26. tristitiam et metus Tradam protervis in mare Creticum Portare ventis, i. e. ut portent. Æn. ix. 362. ille suo moriens dat habere nepoti, i. e. ut habeat.

1060. κυσίν. Soph. Aj. 841. Ῥιφθῶ κυσιν πρόσλητος, οἰωνοῖς δ' ἔλωρ.

1062. “πᾶ στῶ, πᾶ βῶ, πᾶ κάμψω G.

ναῦς ὅπως, ποντίοις πείσμασιν  
λινόκροκον φάρος στέλλων,

ἐπὶ τάνδε συθεῖς,

1065

τέκνων ἐμῶν φύλαξ,

ὀλέθριον κοίταν ;

Χο. ὦ τλήμων, ὥς σοι δύσφορ' εἵργασται κακά·

δράσαντι δ' αἰσχροῖα δεινὰ τὰπιτίμια

δαίμων ἔδωκεν, ὅστις ἐστί σοι βαρύς.

1070

which, if approved, we may transpose still farther, *πᾶ βῶ, πᾶ στῶ*, as above 1040. These words are joined also by Sophocles Aj. 1237. *Ποῦ βάντος, ἢ ποῦ στάντος*; where Brunck's MS. seems to have rightly *Ποῖ βάντος*, although the rest and the Schol. on 1273. give *ποῦ*. Philoct. 833. *ποῦ στάσει, ποῖ δὲ βάσει*; Eur. Alc. 876. *Ποῖ βῶ; πῇ στῶ*; where Lasc. has *ποῖ στῶ*, which perhaps is corrupted from *πᾶ*. [*Πῇ* and *ὕπῃ* are excluded from—the Attic writers by Elmsley on Eur. Heracl. 19.] For *ποῦ* denotes *rest*; *ποῖ* *motion*; *πᾶ* is taken in both senses, as the Schol. on Aristoph. Plut. 447. has remarked, citing v. 1040. of this play. Transcribers very frequently vary in these and similar terminations. There are also passages in which you may hesitate which to prefer. Above 1008. might also be read *οἵπερ*. In Iph. T. 113. 119. *ὅποι* is to be taken as if it were *ἐκεῖσε ὅπου*, as in Soph. Phil. 481. *ἐμβαλοῦ μ' ὅπη θέλεις ἄγων, εἰς ἀντλίαν, εἰς πῶραν, εἰς πρύμναν, ὅποι Ἕκιστα μέλλω τοὺς ξυνόντας ἀλγυνεῖν*. But *I consider ποῖ joined with the verb εἶναι as inadmissible*." Porson. With *κάμψω* we may supply *γόνυ* or *κῶλα*, as in Æsch. Pr. 32. 404. and render it, *where can I rest?* See below 1132. Soph. Œd. Col. 84. *εἶτε νῦν ἔδρας Πρώτων ἐφ' ὑμῶν τῆσδε γῆς ἔκαμψ' ἐγώ*.

1064. "*φάρος στελῶν* Hesychius, an error of his own or his copyist, which Alberti has corrected." Porson. *φάρος*, or *φᾶρος* in the Tragedians: *φᾶρος* alone in Homer: the penult.

being common in the former, long in the latter. See Monk on Hipp. 125.

*λινόκροκον*, Schol. *τὸ ἀπὸ λίνου τὴν κρόκην ἔχον καὶ τοὺς στήμονας*.

*φάρος στέλλων*, *contracting, lowering the sails, slackening sail*, as was usual when going into port or drawing to land. Od. Γ. 11. *Οἱ δ' ἰθὺς κατὰγοντο, ἰδ' ἰστία νηὸς εἵσης Στεῖλαν αἰείραντες, τὴν δ' ὥρμισαν*. Polymestor therefore means that instead of continuing the pursuit after the women, he will endeavour to find the bodies of his children and guard them from farther contumely.

1065. "*ἐπὶ τάνδ' ἐσσυθεῖς* Ald. But *συθεῖς*, which the rules of grammar require, many MSS. present. See Valek. on Theocr. p. 266." Porson.

1067. *κοίταν*; *κοίτη*, the den or lair of wild beasts, in connexion with the words *ἀγρίων θηρῶν* applied to the Trojan women; or that part of the tent where his murdered children were lying. Eur. Electr. 155. *ὥς σὲ τὸν ἄθλιον Πατέρ' ἐγὼ κατακλάομαι, — κοίτα ἐν οἰκτροτάτῳ θανάτῳ*.

1068. *σοι*—*εἵργασται*, not *by you*, but *to you*, inflicted on you.

1070. "*δέδωκεν* Ald. and part of the MSS. But others more smoothly *ἔδωκεν*. Again *ἔθηκεν Lib. P.* which in itself is good, but is taken from v. 711. The other reading is confirmed by Sophocles Electr. 1382. *καὶ δεῖξον ἀνθρώποισι ΤΑΠΙΤΙΜΙΑ τῆς δυσσεβείας οἷα δαροῦνται θεοί*. Herod. iv. 80. *τοῖσι δὲ παρακταμένοισι ξενικοὺς νόμους τοιαῦτα ἐπιτίμια διδοῦσι*." Porson.

Πο. αἶ, αἶ, ἰὼ Θρήκης

λογχοφόρον, εὖοπλον, εὖιππον,

Ἄρει κάτοχον γένος.

Ἰὼ Ἀχαιοὶ, ἰὼ Ἀτρεΐδαι.

βοᾶν, βοᾶν αὐτῷ, βοᾶν.

1075

ἴτ', ἴτε, μόλετε, πρὸς Θεῶν.

κλύει τις, ἥ οὐδεὶς ἀρκέσει ; τί μέλλετε ;

γυναῖκες ὦλεσάν με,

γυναῖκες αἰχμαλωτίδες.

δεινὰ, δεινὰ πεπόνθαμεν.

1080

ὦ μοι ἐμᾶς λώδας.

ποιῖ τράπωμαι ; ποιῖ πορευθῶ ;

αἰθέρ' ἀμπτάμενος οὐράνιον,

ὑψιπετὲς εἰς μέλαθρον, Ὠρίων

ἢ Σείριος ἔνθα πυρὸς φλογέας

1085

ἀφίησιν ὅσων αὐγὰς ;

ἢ τὸν ἐς Αἶδα μελανοχρῶτα

πορθμὸν αἰῶ τάλας ;

Χο. ξύγγνωσθ', ὅταν τις κρείσσον' ἢ φέρειν κακὰ

1072. "εὖοπλον. Ald. and MSS. But εὖοπλον Eust. on Il. B. p. 358, 32= 271, 33." Porson.

1077. ἥ and μὴ before οὐ always form a crasis in iambic verse.

1083. Orest. 1371. πολιδν αἰθέρ' ἀμπτάμενος, for ἀναπτ., as ἀμβήσει 1245.

1084. μέλαθρον. Musgrave observes that this is an astrological term, quoting from Nonnus vi. p. 122. ἀστέρες ὅπποτε πάντες ἐν σφετέροισι μελάρθοις. Aristophanes ridicules this kind of expression in Thesm. 272. ὄννυμι τοίνυν αἰθέρ', οἴκησιν Διὸς, which is a line from the Melanippe, a lost play of Euripides: and again, Ran. 100. αἰθέρα Διὸς δωμάτιον.

Ὠρίων. The penult is short in Ion 1153. ὅτε ξιφήρης Ὠρίων ὑπερθε δέ: and in Cycl. 212. καὶ τ' ἄστρα καὶ τὸν

Ὠρίωνα δέркоμαι: long in Hel. 1506. Ὠρίωνά τ' ἐννύχιον: the corresponding line in the antistrophe being βάλλετε βαρβάρων λεχέων. In Homer also it is long: Il. E. 121. ὥς μὲν ὅτ' Ὠρίων' ἔλετο ῥοδοδάκτυλος Ἥως. In Latin writers it is always long, but the first syllable is common: Virg. AEn. i. 539. Cum subito assurgens fluctu nimbosus Orion: iii. 175. Armatumque auro circumspicit Oriona.

1089. Ξύγγνωσθ', it is excusable. "When an adj. is put with an auxiliary verb, as predicate, without referring to a proper subject, consisting of one word, it is properly in the neuter singular; the Greeks, however, often put the neuter plural: Herod. i. 91. τὴν περὶ μένην μοῖραν ἀδύνατά ἐστι ἀποφυγέειν καὶ θεῶ: iii. 109. οὐκ ἔν ἦν βιάσιμα ἀνθρώποισι; ix. 2. χαλεπὰ εἶναι περι-



- πάθη, ταλαίνης ἐξαπαλλάξαι ζῆς. 1090 <sup>151</sup>  
 Αγαμ. κραυγῆς ἀκούσας ἦλθον· οὐ γὰρ ἥσυχος  
 πέτρας ὀρείας παῖς λέλακ' ἀνὰ στρατὸν  
 Ἕχῶ, διδοῦσα θόρυβον. εἰ δὲ μὴ Φρυγῶν  
 πύργους πεσόντας ἦσμεν Ἑλλήνων δορί,  
 φόβον παρέσχ' ἂν οὐ μέσως ὅδε κτύπος. 1095  
 Πο. ὦ φίλτατ', ἡσθόμην γὰρ, Ἀγάμεμνον, σέθεν  
 φωνῆς ἀκούσας, εἰσορᾶς ἃ πάσχομεν;  
 Αγαμ. ἔα. Πολυμήστορ ὦ δύστηνε, τίς σ' ἀπώλεσε;  
 τίς ὅμμ' ἔθηκε τυφλὸν, αἰμάξας κόρας,

γίνεσθαι καὶ ἅπασι ἀνθρώποισι. Soph. Antig. 576. δεδογμέν', ὡς ἔοικε, τήνδε κατθανεῖν: δεδογμένα ἐστὶ for δεδογμένον. Philoct. 524. ἀλλ' αἰσχυρὰ μέντοι, σοῦ γ' ἔμ' ἐνδεέστερον ξένῳ φανῆναι πρὸς τὸ καίριον πονεῖν. Eur. Hec. 1222. ἐχθρινὰ μέν μοι, τὰ λλότριά κρίνειν κακά." Matth. Gr. Gr. § 443. Eur. Med. 491. ξύγνωστ' ἂν ἦν σοι τοῦδ' ἐρασθῆναι λέχους: 701. ξύγνωστα μέν γὰρ ἦν σε λυπεῖσθαι, γύναι. So Virg. Aen. i. 667. Frater ut Aeneas pelago tuus omnia circum Litora jactetur, odiis Junonis iniquæ, Nota tibi, for notum est. κρείσσον' ἢ φ., too grievous to bear: ὥστε is understood: as in Soph. Œd. T. 1293. τὸ γὰρ νόσημα μεῖζον ἢ φέρειν: on κρείσσων, see v. 606.

1090. "Aldus and MSS. ζωῆς. I have replaced the other form on account of the metre from C. which has ζωῆς, but ο written over it by the same hand. If any one should contend with Brunck that the first syllable in ζωῆς can be short, let him enjoy his opinion. A Tragedian, whose name is not ascertained, in Stobæus p. 483. ed. Grot. has Οὐδὲν γὰρ ἄλγος, οἶον ἢ πολλὴ ζῆ. There also ζωῆ is edited. In the choliambics of Herodes, *ibid.* p. 481. ζωῆς is incorrect for ζῆς. The entire verses are worthy for their singular elegance to be extracted: Ἐπὶ τὸν ἐξηκοστὸν ἡλὸν κάμψης, ὦ Γρύλλε, Γρύλλε, θυήσκει καὶ τέφρῃ γίγνου, ὦς τυφλὸς δὴν πέκεινα τοῦ βίου καμπτήρ" Ἦδη γὰρ αὐγὴ τῆς

ζῆς ἀπὸ μέλυνται. Thus also the adj. ζῆς was in use. The passage of Archilochus, which is given incorrectly in other editions of Stobæus, and worst of all in Grotius's, should be read thus: Οὐτὶς αἰδοῖς μετ' ἀστῶν, καί περ ἴφθιμος, θανὼν γίγνεται· χάριν δὲ μᾶλλον τοῦ ζοοῦ διώκομεν οἱ ζοοὶ, κάκιστα δ' αὐτῷ τῷ θανόντι γίγνεται." Porson. With ἐξαλλάξαι, understood ἐαυτόν.

1091. "ἥσυχος Ald. and almost all MSS. ἡσύχως N. as Brunck from a various reading of the *membranæ*." Porson. See the note on 979.

1092. πέτρας ὀρείας παῖς, the daughter of, i.e. proceeding from the mountain rock. Similarly Pindar Ol. xi. 3. calls showers, παῖδες νεφέλας. Something similar is the extraordinary expression of Æschylus, Agam. 477. κάσις Πηλοῦ ξύνουρος, διψία κόνις: and again S. c. Th. 344. ἀρπαγαὶ δὲ, Διαδρομαὶ ὁμαίμονες.

1093, 4. "Ἀχὼ and Ἑλλάνων Ald. and 1098. δύστανε." Porson.

1094. "ἴσμεν Ald. and MSS. But ἦσμεν Etymologus M. p. 439, 1. For ἦδειμεν, ἦδεῖτε, ἦδεσαν, the Attics said in a contracted form ἦσμεν, ἦστε, ἦσαν, which forms Pierson, on Mær. p. 174. and in the *Addenda*, has restored to many places." Porson.

1095. "παρέσχεν Ald. and MSS. Heath first suggested the restoration of παρέσχ' ἂν: παρέσχεν ἂν N. and Dorv." Porson.

παῖδάς τε τούσδ' ἐκτεινεν ; ἦ μέγαν χόλον 1100  
σοὶ καὶ τέκνοισιν εἶχεν, ὅστις ἦν ἄρα.

Πο. Ἐκάδη με σὺν γυναιξὶν αἰχμαλωτίσιν  
ἀπώλεσ'· οὐκ ἀπώλεσ', ἀλλὰ μειζόνως.

Αγαμ. τί φῆς ; σὺ τοῦργον εἰργάσαι τόδ', ὥς λέγει ;  
σὺ τόλμαν, Ἐκάδη, τήνδ' ἔτλης ἀμήχανον ; 1105

Πο. ὦ μοι, τί λέξεις ; ἦ γὰρ ἐγγύς ἐστί που ;  
σήμνηνον· εἶπὲ ποῦ 'σθ', ἵν' ἀρπάσας χεροῖν  
διασπάσωμαι καὶ καθαιμάξω χροά.

Αγαμ. οὗτος, τί πάσχεις ; Πο. πρὸς θεῶν σε λίσ-  
σομαι,

μέθεες μ' ἐφείναι τῇδε μαργῶσαν χέρα. 1110

Αγαμ. ἴσχ'· ἐκβαλὼν δὲ καρδίας τὸ βάρβαρον,

1101. " σοί τε καὶ in some MSS." Porson. On the dat. after χόλον, see Porson Orest. 663. 1646. Phœn. 948.

1103. οὐκ ἀπώλεσ', i. e. οὐ μόνον ἀπώλεσεν. Cf. 935. Eur. Hipp. 359. Κύπρις οὐκ ἄρ' ἦν θεός, 'Αλλ' εἴτι μείζον ἄλλο γίγνεται θεοῦ. Phœn. 1510. Σὰ δ' ἔρις, οὐκ ἔρις, ἀλλὰ φόνος φόνος Οἰδιπόδα δόμον ὤλεσε. A similar ellipsis frequently occurs in Latin writers: Livy xxxix. 28. Nec cum Maronitis, inquit, mihi, aut cum Eumene disceptatio est, sed etiam vobiscum, Romani.

μειζόνως. Elmsley on Heracl. 544. observes that adverbs of the comparative degree generally end in *ον*, superlatives in *α*, as ἐνδικώς, ἐνδικώτερον, ἐνδικώτατα : and that the termination in *ως* is very rare in the Attic poets: μειζόνως is found again in Rhes. 849. μειόνως in Soph. Œd. C. 104. ξυντομωτάτως 1579. εὐλαβεστέως Eur. Iph. T. 1375.

1105. τόλμαν—ἐτλης, for ἐτόλμησας ; intransitive verbs frequently take an accusative of substantives of the same root: as Soph. Phil. 173. νοσεῖ νόσον ἀγρίαν.

1106. ἦ γὰρ—που? what? is she

Eurip. Hec.

really any where near? 1030. ἦ γὰρ καθεῖλες Θρήκα ;

1109. οὗτος, heus, hark ye ! see 1262. Alcest. 789. Οὗτος, τί σεμνὸν καὶ πεφροντικὸς βλέπεις ; Orest. 1584. Οὗτος σὺ, κλήθρων τῶνδε μὴ ψαύσης χεροῖν. Med. 927. αὕτη, τί χλωροῖς δακρύοις τέγγεις κόρας ; Soph. Œd. T. 532. οὗτος σὺ, πῶς δεῦρ' ἦλθες ; Aristoph. Thesm. 610. Αὕτη σὺ, ποῖ στρέφει ;

τί πάσχεις ; Schol. τί ποιεῖς ; see above 612. Eur. Hipp. 340. τέκνον, τί πάσχεις ; ξυγγόνους κακοβόθοις ; where Dr. Monk thinks that the force of the interrogation approaches nearer to the common expression, *what ails you?*

1111. ἴσχε, for ἴσχου, *re. train thyself*: see 906.

τὸ βάρβαρον. Bos proposes to understand ἦθος. Schæfer remarks that λῆμα may be supplied from Eur. Med. 349. ἥκιστα τοῦμὲν λῆμ' ἔφυ τυραννικόν: but that it is not necessary to seek for any ellipsis, neuter adjectives being frequently used for feminine substantives ; as τὸ πρόθυμον for ἡ προθυμία, τὸ σοφὸν for ἡ σοφία ; and here τὸ βάρβαρον for τὴν βαρβαρότητα, Schol. τὸ θυμῶδες, τὸ ἄγριον, τὸ θυμικόν, τὸ θρασὺ καὶ μαρτυρικόν, ὃ ἔχουσι βάρβαροι.



λέγ', ὡς ἀκούσας σοῦ τε, τῇσδέ τ' ἐν μέρει,  
κρίνω δικαίως, ἀνθ' ὅτου πάσχεις τάδε.

Πο. λέγοιμ' ἄν. ἦν τις Πριαμιδῶν νεώτατος  
Πολύδωρος, Ἐκάβης παῖς, ὃν ἐκ Τροίας ἐμοὶ 1115  
πατὴρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν,  
ὑποπτος ὧν δὴ Τρωϊκῆς ἀλώσεως.  
τοῦτον κατέκτειν'· ἀνθ' ὅτου δ' ἔκτεινά νιν,  
ἄκουσον, ὡς εὖ καὶ σοφῇ προμηθία.  
ἔδεια, μή σοι πολέμιος λειφθεὶς ὁ παῖς 1120  
Τροίαν ἀθροίσῃ, καὶ ξυνοικίσῃ· πάλιν·  
γνόντες δ' Ἀχαιοὶ ζῶντα Πριαμιδῶν τινα,  
Φρυγῶν ἐς αἶαν αὖθις αἵροιεν στόλον,  
κάπειτα Θρήκης πεδία τρίβοιεν τάδε  
ληηλατοῦντες· γείτοσιν δ' εἶη κακὸν 1125

1116. δίδωσι for ἔδωκεν. Eur. Med. 951. ὅν ποθ' Ἥλιος Πατὴρ πατρὸς δίδωσιν ἐκγόνοισιν οἷς: see v. 10.

1117. "ὑποπτος actively, (being suspicious: Schol. ἐν ὑποψία ὧν, ὑποπτεύων.) Aesch. Prom. 953. τοῖς πεδαρσίους κτύποις Πιστὸς τινάσσων χειρὶ πύρπνοον βέλος. Soph. Oed. C. 1031. Ἄλλ' ἔσθ' ὅτ' σὺ πιστὸς ὧν ἔδρας τάδε. Trach. 446. ὥστ' εἴ τι τῷ μῶ τάνδρῃ τῇδε τῇ νόσφ' Δηφθέντι μεμπτός εἰμι, κάρτα μαίνομαι. See Phoen. 216. and add ἀμφιπλήκτων Soph. Phil. 688." Porson. Also Antig. 582. κακῶν ἀγευστος: 1011. μηροὶ καταρρύνεις—καλυπτῆς πικελῆς, for καλυπτούσης: Oed. T. 698. ἄψαυστος ἔγχους; Oed. C. 1521. ἄθικτος ἡγητῆρος. See also the note on v. 235. Demosth. 381. Δυσκόλως τε ἔχειν καὶ ὑπόπτως πρὸς τὸν Φίλιππον.

1120. ἔδεια, μή—ἀθροίσῃ: this is in violation of Dawes' canon, that μή should be followed by the optative after verbs of the past time, and the subj. after verbs of the present or fut. Matthiae (Gr. Gr. § 520.) has shown that this exception (the conj. after the

preterite) often takes place after verbs and phrases signifying *to fear*. "Herod. vii. 118. Ὑδάρνης καταρρῶδῆσας μὴ οἱ Φωκέες ἔωσι Λακεδαιμόνιοι. Eur. Phoen. 70. τῷ δ' εἰς φόβον πεσόντε, μὴ τελεσφόρους Εὐχὰς θεοὶ κραίνωσιν, οἰκούντων ὁμοῦ, Ξυμβάντ' ἔταξαν. Plato Euthyd. p. 238. B. καὶ ἐγὼ φοβηθεὶς μὴ λοιδορία γένηται, πάλιν κατεπράυνον τὸν Κτήσιππον. For the object of the fear is mostly considered as determinately future, although it may sometimes be represented as merely possible. Euripides (Hec. 1120.) combines the conj. and opt.; by the conj. designating an event which he thinks will certainly happen, the reestablishment of Troy; by the opt. that which is possible only or probable, the renewed invasion by the Greeks."

1125. ληηλατοῦντες. "No sooner did the Trojans shut themselves within their walls, than the Greeks were obliged to give their principal attention to the means of subsisting their numerous forces. The common method of the times was to ravage the adjacent countries; and this they im-



Τρώων, ἐν ᾧπερ νῦν, ἄναξ, ἐκάμνομεν.

Ἐκάβη δὲ παιδὸς γυνούσα θανάσιμον μόρον,  
λόγῳ με τοιῷδ' ἤγαγ', ὡς κεκρυμμένας  
θήκας φράσουσα Πριαμιδῶν ἐν Ἰλίῳ  
χρυσοῦ· μόνον δὲ σὺν τέκνοισί μ' εἰσάγει 1130  
δόμους, ἵν' ἄλλος μὴ τις εἰδείῃ τάδε.

ἴζω δὲ κλίνης ἐν μέσῳ κάμψας γόνυ,  
πολλαὶ δὲ, χειρὸς αἱ μὲν ἐξ ἀριστερᾶς,  
αἱ δ' ἔνθεν, ὡς δὴ παρὰ φίλῳ, Τρώων κόραι  
'θάκουν, ἔχουσai κερκίδ' Ἡδωνῆς χειρὸς, 1135

ἥνουν δ', ὑπ' αὐγὰς τούσδε λεύσσουσαι πέπλους·  
ἄλλαι δὲ, κάμακα Θρηκίαν θεώμεναι,  
γυμνὸν μ' ἔθηκαν διπτύχου στολίσματος.  
ὅσαι δὲ τοκάδες ἦσαν, ἐκπαγλούμεναι

mediately put in practice. But such a resource soon destroys itself. To have therefore a more permanent and certain supply, they sent a part of their army to cultivate the vales of the Thracian Chersonese, then abandoned by their inhabitants on account of the frequent and destructive incursions of the wild people who occupied the interior of that continent. (Il. A. 366. I. 329. T. 91. 188. Od. Γ. 106. Thuc. i. 11.)" Mitford's Hist. of Greece, vol. i. p. 88.

γέλοισιν—ἐκάμνομεν, and (the very) trouble might befall us as neighbours of the Trojans, under which we were just now labouring: see v. 306.

1128. "δόλῳ and 1129. ὑπ' Ἰλίῳ Ald. But λόγῳ and ἐν Ἰλίῳ the greater number of MSS. On the contrary 752. ἐν Ἰλίῳ J." Porson.

1130. "μόνον—δόμους Priscian xviii. p. 239. b. Ald. but Putsch omits it." Porson. Cf. Med. 513. ξὺν τέκνοις μόνη μόνοις. Æsch. Pers. 740. μονάδα δὲ Ξέρξην ἔρημόν φασιν οὐ πολλῶν μέτα.

1133. "χεῖρες Ald. and MSS.

Barnes has edited χειρός. Above 342. we have the full expression δεξιὰν χεῖρα: ἐπ' ἀριστερᾶς Ald. and one or two MSS." Porson.

1134. αἱ δ' ἔνθεν, i. e. ἐκ δεξιᾶς: ὡς δὴ, as if forsooth, as they pretended.

1135. 'θάκουν. Elmsley on Eur. Heracl. 994. proposes θακοῦσ', which from its correspondence to ἴζω above seems the true reading. Hermann has edited: θάκουσ' ἔχουσai, κερκίδ' Ἡδωνῆς χειρὸς ἥνουν, ὑπ' αὐγὰς κ. τ. λ.

κερκίδα, Schol. τὸ ὕφασμα ἐνταῦθα ἀπὸ τοῦ ποιούντος τὸ ποιούμενον· κερκὶς γὰρ κυρίως ὁ ἄτρακτος ἐν ᾧ ὑφαίνουσι: 363. κερκίσιν τ' ἐφιστάναι, Schol. ὑφάσμασιν: so ἱστὸς is used both of the loom and the web.

Ἡδωνῆς χειρὸς, of Thracian manufacture, Schol. τὸ γενόμενον ἀπὸ Θρακικῆς χειρὸς.

1137. κάμακα, Schol. ἀκόντιον: Phœn. 1418. κάματος ἀμφοῖν χεῖρ' ἀπεσπτερημένοι.

διπτύχου στολίσματος, the two things with which I was equipped, Schol. τοῦ διπλοῦ ἐνδύματος, τοῦ ἀκοντίου, καὶ τοῦ ὑφάσματος: Musgr. duplici gestamine.

τέκν' ἐν χεροῖν ἐπαλλον, ὥς πρόσω πατρὸς 1140  
γένοιτο, διαδοχαῖς ἀμείδουσαι χεροῖν.

1141. " γένοιτο Ald. γένοιτο, which is rather better, in *Aug. 2. Mosq. 4. MS. Reg. Soc.* by the first hand. But lest my readers should not understand what the mysterious words *rather better* mean, I will explain them. I may perhaps in the opinion of some be noticing a trite and hacknied point: ἀλλ' ὅμως εἰρήσεται. We learn in the very elements of Grammar, that neuter plurals take a verb singular, and then that this rule admits several exceptions. As far as I can form an opinion, the old *Attics* never employed the license, if license it may be called, of making a plural verb follow a neuter plural, unless when living creatures were the subject. But if they had been at liberty to use a plural verb without limitation, is it probable that they would so seldom have availed themselves of so convenient a privilege? In that case, in my opinion, many instances would be found of this nature, which on account of the metre would not admit of alteration. Now however, those few which do occur, from their singularity, rather confirm, than weaken the general rule. Euripides *Herc. F.* 47. has rightly said, τέκνα μὴ θάνωσι. We read also rightly in *Aristoph. Acharn.* 805. Ἐνεγκάτω τις ἔνδοθεν τῶν ἰσχάδων τοῖς χοιριδίοισιν ἄρα τρώζονται; βαβαί, οἶον βοθιάζουσ', ὃ πολυτίμηθ' Ἡράκλει· ποδαπὰ τὰ χοῖρ'; ὥς *Τραγασαῖα* φαίνεται. Ἄλλ' οὐχὶ πάσας κατέτραγον τὰς ἰσχάδας. Here the metre would allow us to read τρώζεται and κατέτραγεν, but not βοθιάζει. *Eupolis* from *Herodian* in *Villoison's Anecd.* T. ii. p. 88. καὶ λέγουσί γε τὰ μεράκια προῖστάμενα τοῖς ἀνδράσιν. In *Plut.* 833. some MSS. have ἀπέλιπον or ἐπέλιπον: wrong as far as regards the number, but equally suited to the metre. But in *Eccles.* 839. all editions before *Brunck's* give φρύγονται τραγήματα as the ending of a senarius. *Alexis* in *Athenæus* x. p. 422. B. Νῦν δὲ διὰ

ταύτην ἅπαντα γίνεται τὰ δυσχερῆ: an excellent trochaic: but *Eustathius* on *Od.* 2, p. 1837, 21=656, 1. cites γίνονται. Since therefore transcribers have made such confusion in violation of the established rules of metre, what else can we expect from them with respect to prose writers? *Plato* de *Republ.* iv. p. 429. D. HSt. 449. B. *Læmar.* ὅπως (τὰ ἔρια) δέξονται δτιμάλιστα τὸ ἄνθος. More correctly δέξεται in a MS. of *Plato* and in *Stobæus* p. 252, 25. pointed out by *Valckenaer* on *Callimachus* p. 193. but most correctly δέξεται in the editions of *Trincavelli* and of *Gesner*; δέξεται *Francfurt.* 1581. p. 433, 25. I have touched slightly upon this point on *Orest.* 596. Another passage occurs in *Aristophanes Acharn.* 519. which deserves to be noticed. Ἄλλ' ἀνδράρια μοχθηρὰ, παρακεκομμένα— Ἔσυκοφάντει Μεγαρέων τὰ χλανίσκια· Κεῖπου σίκκυν εἶδεν ἢ λαγώδιον,—Ταῦτ' ἦν Μεγαρικά. Here critics have properly restored ἴδοιεν from *Suidas* and MSS. But προσγελάσσονται in *Pac.* 599. cannot possibly be tolerated, although *Brunck* has so edited it, from too great a deference to the metrical scholiast. For vv. 596—599. consists of cretics and pæons, and ought to be read thus: Ὡστε σὲ τὰ τ' ἀμπέλια, Καὶ τὰ νέα συκίδια, Τάλλα δ' ὀπόσ' ἐστὶ φυτὰ, Προσγελάσεται λαβόντ' ἄσμενα. But in such places as that of *Euripides* now before us, I consider the singular number as rather better, if MSS. warrant it; but that nothing should be changed without their sanction. Again διαδοχαῖσιν Ald. and several MSS. erroneously. And yet the received reading is not very harmonious, inasmuch as it has no cæsura, which is rarely the case in *Euripides*. On cæsuras see my Supplement to the Preface. I now content myself with observing that I propose to read either διαδοχαῖς τ' ἀμείδουσιν χεροῖν, or ἀμείδονται, which are both equally in use



κᾶτ' ἐκ γαληνῶν, πῶς δοκεῖς ; προσφθεγμάτων  
 εὐθὺς λαβοῦσαι φάσγαν' ἐκ πέπλων ποθὲν  
 κεντοῦσι παῖδας· αἱ δὲ, πολεμίων δίκην,  
 ξυναρπάσασαι, τὰς ἐμὰς εἶχον χέρας, 1145  
 καὶ κῶλα· παισὶ δ' ἀρκέσαι χρήζων ἐμοῖς,  
 εἰ μὲν πρόσωπον ἐξανισταίην ἐμὸν,  
 κόμης κατεῖχον· εἰ δὲ κινοίην χέρας,  
 πλήθει γυναικῶν οὐδὲν ἥνυτον τάλας.  
 τὸ λοίσθιον δὲ, πῆμα πῆματος πλέον, 1150

and consistent with the sense ; and both very easily perverted into ἀμελ-  
 ευσαι. Besides, is it surprising that  
 the copulative particle should be dropt  
 when unnecessary, when it is so fre-  
 quently omitted where it is required ?  
 See above on 355. 580. Some per-  
 haps may defend the common reading  
 on the ground, that a verb connected  
 with a participle is more elegant than  
 two verbs united by a conjunction. I  
 will meet this objection below in my  
 note on 1161." Porson.

1142. ἐκ γαληνῶν—προσφθ. Cf.  
 Med. 1180. 'Η δ' ἐξ ἀναύδου καὶ μύ-  
 σαντος ὕμματος Δεινὸν στενάξας'. See  
 the note on 903.

πῶς δοκεῖς ; would you think it ?  
 Eur. Hipp. 448. 'Ὅς δ' ἂν περισσὸν  
 καὶ φρονοῦνθ' εὖρη μέγα, Τοῦτον λα-  
 βοῦσα, πῶς δοκεῖς, καθύβρισε ; where  
 Dr. Monk cites Aristoph. Ran. 53.  
 ἐξαίφνης πόθος Τὴν καρδίαν ἐπάταξε,  
 πῶς οἶει, σφύδρα. Eccles. 399. Κᾶ-  
 πειθ' ὁ δῆμος ἀναθοᾶ, πόσον δοκεῖς ;

1144. Before κεντοῦσι παῖδας, supply  
 αἱ μὲν, to correspond to αἱ δέ. " One  
 of these is frequently omitted. Il. X.  
 157. τῇ ῥα παραδραμέτην, φεύγων, ὁ  
 δ' ὑπισθε διώκων. Eur. Iph. T. 1361.  
 κοντοῖς δὲ πῶρας εἶχον' οἱ δ' ἐπωτίδων  
 Ἀγκυραν ἐξανήπτων." Matth. Gr. Gr.  
 § 288. Obs. 4.

δίκην, i. e. κατὰ δ., instar, ad instar,  
 more hostium. Æsch. Agam. 3. κυνὸς  
 δίκην. " Forte primaria vocis δίκη  
 significatio erat imago, similitudo, unde  
 δίκηλον, imago." Blomf. Gloss.

1147. ἐξανισταίην—κατεῖχον: the  
 opt. in one clause, and the imperf. indic.  
 in the other, are thus used when the  
 repetition of an action is indicated in  
 the former, and the consequence in the  
 latter: Iph. T. 325. ἀλλ' εἰ φύγοι τις,  
 ἄτεροι προσκείμενοι Εἰβαλλον αὐτούς·  
 εἰ δὲ τοῦσδ' ὠσαίατο, Αἰθίς τὸ νῦν  
 ὑπεῖκον ἤρασσον πέτροις.

1148. κόμης, by the hair: see v. 521.  
 κινοίην, Att. for κινοῖμι.

1149. " ἦννον Ald. and MSS. See  
 on Phœn. 463." Porson. Cf. 924.

1150. πῆμα πῆματος πλέον, an injury  
 greater than any. Med. 234. κακοῦ γὰρ  
 τοῦτ' ἔτ' ἄλγιον κακόν. " Frequently  
 a subst. with an adj. is subjoined in ap-  
 position to an entire proposition, at least  
 to several words of it, in order to ex-  
 press an opinion or sentence upon the  
 contents of the proposition. Il. Ω. 735.  
 ἢ τις Ἀχαιῶν ῥίψει, χειρὸς ἐλῶν, ἀπὸ  
 πύργου, λυγρὸν ὄλεθρον, i. e. ὅς ἐστι  
 λυγρὸς ὄλεθρος. Soph. Œd. T. 603.  
 Καὶ, τῶνδ' ἔλεγχον, τοῦτο μὲν Πυθῶδ'  
 ἰὼν Πεύθου, τὰ χρησθέντ' εἰ σαφῶς  
 ἠγγεῖλά σοι' i. e. δ, τὸ πεύθεσθαι Πυθῶϊ,  
 ἔλεγχος τῶνδε ἔσται. Or. 1111. Ἐλέ-  
 νην κτάνωμεν, Μενελέω λύπην πικράν,  
 where not Helen, but τὸ κτανεῖν Ἐλ. is  
 the λύπη πικρά: 1506. ὁ δὲ λισσόμενος  
 θανάτου προσβολὰν, quod, τὸ λίσσεσθαι,  
 munimentum esset contra mortem. Eur.  
 Phœn. 1234. Τῷ παιδε τῷ σῶ μέλλε-  
 τον, τολμήματα Αἰσχίστα, χωρὶς μονο-  
 μαχεῖν παντὸς στρατοῦ, where the plural  
 is put for the singular." Matth. Gr.  
 Gr. § 432.





Χο. μηδὲν θρασύνου, μηδὲ τοῖς σαυτοῦ κακοῖς 1165  
 τὸ θῆλυ συνθεῖς ὧδε πᾶν μέμψῃ γένος.  
 πολλαὶ γὰρ ἡμῶν, αἱ μὲν εἴς' ἐπίφθονοι,

ἄριστον. Thuc. i. 11. οἱ γε οὐκ ἄθρόοι, ἀλλὰ μέρει τῷ αἰεὶ παρόντι ἀπτεῖχον : ii. 11. ἀπὸ θεραπέας τῶν αἰεὶ προεστώτων. The Poets do not confine themselves to this order: Æsch. Prom. 973. θῶπτε τὸν κρατοῦντ' αἰεὶ, *unumquemque regnantem, whoever happens to be in power.* Eur. Alc. 716. Εἰ τὴν παροῦσαν κατθανεῖν πείσεις αἰεὶ Γυναῖχ' ὑπὲρ σου, for τὴν αἰεὶ παροῦσαν: see Dr. Monk's note. Cicero has imitated this Grecism, in Verr. 5, 12. *omnes Siciliae semper prætiores.*

1165. τοῖς σαυτοῦ κακοῖς, in consequence of your own troubles; see this use of the dat. in 517. 1149. Comp. Eur. Protes. Fr. 3. "Ὅστις δὲ πάσας συντιθεῖς ψέγει λόγῳ Γυναῖκας ἐξῆς, σκαλὸς ἐστί, κοῦ σοφός. Πολλῶν γὰρ οὐσῶν, τὴν μὲν εὐρήσεις κακὴν, τὴν δ' ὥσπερ αὕτη, λῆμ' ἔχουσιν εὐγενές.

1166. "μέμψαι Stobæus in Grotius's edition; μέμψῃ, which is better, in others, at least in the first of Gesner, which I employ. But nearly half the MSS. have μέμψῃ, which is altogether intolerable. It is right to say μὴ μέμψου, μὴ μέμψῃ, but not right to say μὴ μέμψῃ. A slight error in Aristoph. Av. 1533. "Τυεῖς δὲ μὴ σπένδησθε, for σπένδεσθε, and in Eur. Iph. A. 1152. μὴ κάμνης λέγων, for μὴ κάμης, has escaped all editors. With respect to μέμψαι, it is not decidedly a solecism, but of such rare occurrence, that Grammarians have noticed few similar instances, and those as very remarkable. Μὴ ψεύσον Thesmoph. 877. is cited by Herodian p. 479. ed. Piers. Suidas v. Πεύσον, Schol. Venet. Il. Δ. 410. (μὴ ἔνθεο) Schol. Hec. 225. and from thence Gregorius p. 7. Μὴ νόμισον from Thugénides, an obscure comic writer, is cited by Photius and Suidas; from the Peleus of Sophocles by the St. Germain grammarian in Koen and Brunck. Observe now how one error begets another. Pierson on Mœris p. 344. "Μὴ ψεύσον, et similia, apud Aristophanem et Sophoclem sunt plurima."

The same remark he repeats on Herodian. And yet one instance only is found of this construction in Aristophanes, and only one in Sophocles. For the one which Koen has produced from Aristoph. Lysistr. 1033. amounts to nothing. There Brunck has properly edited from two MSS. μὴ φιλήσῃς. Another has οὐ φιλήσεις. Would you know whence φίλησον originated? In the first Juntine edition 1515., the former Basil, the Venetian of Zanetti, and others, is edited μὴ φιλήσῃς *totidem literis*, and this same reading Sigismundus Gelenius intended to keep in the second Basil edition. But the printer in expressing the final syllable by an abbreviation of this kind (s), which ought to represent ης, made use of a character so badly made, that unless looked at attentively, it may easily be taken for an accent turned the wrong way. Now since a mark of the latter kind denotes *ον*, Æmiliius-Portus, a man of all others incompetent to the task that he undertook, corrected φίλησον. Had he however looked at the word a little more carefully, and seen an accent placed on the penultima, he might have restored φίλησ<sup>s</sup> to the true reading." Porson.

1167. "I have restored, however corrupt it may be, the reading of Aldus, of all the MSS. and of Stobæus lxi. p. 289. ed. Grot. Musgrave has edited οὐδὲν εἰς, who is followed by Brunck. Beck αἱ μὲν οὐκ. Perhaps this verse is sound, and we ought to read in the next, with Reiske, τῶν καλῶν. I leave to the reader his free choice of all these. ["Choose none of them: the common reading is best; the sense is: *aliæ invidia premuntur, cum sint innocentissimæ.* Eur. Med. 305. (σοφὴ γὰρ οὐσα τοῖς μὲν εἴμ' ἐπίφθονος:) will illustrate this passage." Schæf.] The objection of Hermann to Reiske's emendation is not without weight, that καλὴ can hardly be applied to a woman, unless in refer-



αἱ δ' εἰς ἀριθμὸν τῶν κακῶν πεφύκαμεν.

Εκ. Ἀγάμεμνον, ἀνθρώποισιν οὐκ ἐχρῆν ποτὲ  
τῶν πραγμάτων τὴν γλῶσσαν ἰσχύειν πλέον. 1170  
ἀλλ' εἴτε χρήστ' ἔδρασε, χρήστ' ἔδει λέγειν·  
εἴτ' αὖ πονηρὰ, τοὺς λόγους εἶναι σαθροὺς,  
καὶ μὴ δύνασθαι τᾶδικ' εὖ λέγειν ποτέ.  
σοφοὶ μὲν οὖν εἰς' οἱ τὰδ' ἤκριβωκότες,

ence to her personal charms. [Hermann reads αἱ δ' οὐκ ἐς ἀριθμὸν τῶν κακῶν πεφύκαμεν.] Therefore I now rather prefer to read, adopting in part the conjecture of Musgrave, *πολλὰ γὰρ αἱ μὲν οὐδὲν εἰς' ἐπίφθονοι*. Transcribers often reject and often add pronouns without cause. Brunck has well restored *ἡμᾶς*, which had been left out, to Sophocles *Electr.* 1403. Invernizius has badly edited from the Ravenna MS. in *Aristophan. Nub.* 1448. (1458.) 'Ἡμεῖς ποιοῦμεν ταῦθ' ἐκάστωθ', ὅντιν' ἂν γινώμεν, for 'Αεῖ ποιοῦμεν, as is evident from v. 1279. (1282.) of the same play, and from my note on *Eur. Phoen.* 1422. Neither is *ἡμᾶς* for *ἅλλως* above 487. in my opinion, to be despised." Porson. Blomfield in his remarks on *Matth. Gr.* § 358. adduces this as an instance of a figure termed by the grammarians *Lesbonax τὸ σχῆμα Ἀττικόν*: in which the nominative is used for the gen., as in the following instances: *Od. M.* 73. οἱ δὲ δῶα σκόπελοι, ὁ μὲν οὐρανὸν εὐρὺν ἰκάνει. *Thuc.* i. 89. οἰκίαι αἱ μὲν πολλὰι πεπτῶκεσαν, ὀλίγαι δὲ περιῆσαν. *Virg. Æn.* xii. 161. *Interea reges, ingenti mole, Latinus Quadrijugo vehitur curru*—*Hinc pater Æneas*. But this line is not an example to the point, because the gen. *ἡμῶν* is given; the sentence is merely pleonastic: *πολλὰι, αἱ μὲν, αἱ δὲ* being used for *πολλὰι μὲν, πολλὰι δέ*: cf. 1133. See Viger's *Id.*, i. 4. nn. 7. 8.

1168. αἱ δ' εἰς ἄρ. τῶν κ. π., *others are (so) constituted by nature (as to come) into the number of the bad*: the prep. *εἰς* is frequently combined with verbs which do not in themselves imply motion: thus *ἰκετεύειν εἰς τινα*, *to come*

as a suppliant to any one, *II. Π.* 574. *εἰς ἀνάγκην κείμεθα*, for *ἀφίγμεθα*, *Eur. Iph. T.* 624. See *Matth. Gr. Gr.* § 578.

1169. "*χρή* is rarely found with the dat. *Soph. Ant.* 736. *ἄλλω γὰρ ἢ μοι χρή γε τῇσδ' ἄρχειν χθονός*; *Eur. Ion.* 1337. *τοῖσι δ' ἐνδίκαις Ἱερὰ καθίζειν, ὅστις ἡδικεῖτ', ἐχρῆν*." *Matth. Gr. Gr.* § 391. Here perhaps it may be better to take *ἀνθρώποισιν* independently of *ἐχρῆν*, *among men never ought the tongue to have more power than their deeds*: or the dat. for the gen. depending on *τὴν γλῶσσαν*. On *χρή, ἐχρῆν*, see v. 267.

1171. "*χρήστ'* ἔδρασε is cited by the Scholiast on *Aristoph. Plut.* 143. for the rule of accentuation. What he quotes on the same place, *δεῖν ἅπαντα*, is from *Ran.* 956." Porson. See the note on 768. *ἔδρασε*, *sc. ὁ ἄνθρωπος*: the transition from the plural to the singular in sentiments of a general nature is not uncommon: *Eur. Andr.* 421. *οἰκτρὰ γὰρ τὰ δυστυχῇ Βροτοῖς ἅπασι, κἢν θυραῖος ὦν κυρῇ*, *sc. ὁ βροτός*: *Suppl.* 437. *ἔστιν δ' ἐνισπεῖν τοῖσιν ἀσθενέστεροις τὸν εὐτυχοῦντα ταῦθ', ὅταν κλύῃ κακῶς*, *sc. ὁ ἀσθενέστερος*.

1172. *σαθρὸς*, *unsound, full of flaws*, from *σῆθω*, as *σαπρὸς* fr. *σῆπω*, or fr. *σῆς*, *σητὸς*, a moth: *Eur. Rhes.* 639. *σαθροῖς λόγοισιν ἐχθρὸν ἄνδρ' ἀμείψομαι*. It is used of vessels that are cracked: *Plato Theæt.* p. 131. *διακρούοντα, εἴτε ὑγιές, εἴτε σαθρὸν φθέγγεται*.

1173. *τᾶδικ' εὖ λέγειν*, *to gloss over injustice*.

1174. *σοφοὶ κ. τ. λ.* *clever indeed are those who have reduced this to a nicety, perfected this art*; *τᾶδε*, *Schol. τὰ ἄδικα δίκαια λέγειν*.



ἀλλ' οὐ δύναιντ' ἂν διὰ τέλους εἶναι σοφοὶ, 1175  
 κακῶς δ' ἀπώλονται· οὐ τις ἐξήλυξέ πω.  
 καί μοι τὸ μὲν σὸν ὧδε φροιμίους ἔχει·  
 πρὸς τόνδε δ' εἶμι, καὶ λόγοις ἀμείψομαι.  
 ὃς φῆς, Ἀχαιῶν πόνον ἀπαλλάσσω διπλοῦν,  
 Ἀγαμέμνονός θ' ἑκατι, παῖδ' ἐμὸν κτανεῖν. 1180  
 ἀλλ', ὦ κάκιστε, πρῶτον, οὐποτ' ἂν φίλον  
 τὸ βάρβαρον γένοιτ' ἂν Ἑλληνισιν γένος,  
 οὐτ' ἂν δύναιτο. τίνα δὲ καὶ σπεύδων χάριν  
 πρόθυμος ἦσθα; πότερα κηδεύσων τινὰ,  
 ἢ ξυγγενῆς ὦν, ἢ τίν' αἰτίαν ἔχων; 1185  
 ἢ σῆς ἔμελλον γῆς τεμεῖν βλαστήματα,  
 πλεύσαντες αὖθις; τίνα δοκεῖς πείσειν τάδε;

1175. "δύνανται Ald. and most MSS. δύναιντ' ἂν a Leyden MS. on the authority of Valek. Hippol. 294. Thus in a verse of Eupolis in Harpocration v. Μεῖον, where MSS. give Δύνανται ὥσπερ μειαγωγὸς ἐστίων, J. Gronovius has happily corrected, Δύναιτ' ἂν." Porson.

1176. "ἀπώλοντο κοῦτις Aldus and most MSS. One (K.) but of very recent date, ἀπώλονται οὔτις, which King, and, after him, Musgrave and Brunck have edited. Yet Brunck prefers ὄλοντο, because forsooth he abjures the absurd canon respecting the non-omission of the augment. Nor is the manner of speaking more abrupt than above 653. 654." Porson. Hermann reads, κακῶς δ' ὄλονται ἂν κοῦτις: ἐξήλυξε is from ἐξαλύσκω. The Scholiast cites Hesiod, (Ἔργ. i. 215.) δίκη δ' ὑπὲρ ἕβριος ἴσχει Ἐς τέλος ἐξελοῦσα.

1177. Schol. Καὶ τὸ μὲν πρὸς σέ, ἦτοι ὁ πρὸς σέ λόγος, οὕτως μοι διάκειται ἐν προοιμίῳ, ἡγουν ἐν ἀρχῇ τῶν λόγων, οὗς μέλλω εἰπεῖν.

1179. "Ald. πῶς φῆς, and thus generally. But in Brunck's MS. and the MS. Reg. Soc. as a various reading ὃς φῆς, which I have received. A similar

change in speaking occurs in Soph. Œd. Col. 1354. (ὃς γ', ὦ κάκιστε, σκήπτρα καὶ θρόνους ἔχων.)" Porson. "Verbs signifying to deliver take a gen. of the thing. Eur. Phœn. 1028. νόσου τήνδ' ἀπαλλάξω χθόνα: and with transposition, Hecub. 1179. ὃς φῆς Ἀχαιῶν πόνον ἀπαλλάσσω διπλοῦν—παῖδ' ἐμὸν κτανεῖν, for ἀπαλλάσσω Ἀχαιοὺς πόνου διπλοῦ." Matth. Gr. Gr. § 331. Cf. Hec. 875.

1180. ἑκατι. The Attics use the following Doric forms: Ἀθάνα, δαρὸς, ἑκατι, κυναγὸς, ποδαγὸς, λοχαγὸς, ξυναγὸς, ὀπαδὸς, ἄραρε: see Porson Or. 26. 1323.

1184. κηδ. τινὰ, Schol. ἐπιγαμβρεύσων, συγγενῇ ποιήσων.

1185. ἢ τίν' αἶτ. ἔχων, for τίνα ἄλλην αἶτ. Iph. T. 511. φυγὰς δ' ἀπήρας πατρίδος, ἢ ποῖα τύχη; See below 1246.

1187. "πεῖθω is found with two accus. Herod. i. 163. ὡς τοῦτο οὐκ ἔπειθε τοὺς Φωκαίεας. Xen. Hier. i. 16. ἐκεῖνό γ' οὐκ ἂν ἔτι πείσαις ἀνθρώπων οὐδένα. Hence πείθεσθαι τι. Herod. viii. 81. Οἱ πλεῖντες τῶν στρατηγῶν οὐκ ἐπείθοντο τὰ ἐξαγγελθέντα." Matth. Gr. Gr. § 413. Soph. Œd. C. 797. ἀλλ' οἶδα γάρ σε ταῦτα μὴ πείθων. *εἰσαπεσ*

ὁ χρυσὸς, εἰ βούλοιο τάληθῇ λέγειν,  
 ἔκτεινε τὸν ἐμὸν παῖδα, καὶ κέρδη τὰ σά.  
 ἐπεὶ δίδαξον τοῦτο· πῶς, ὅτ' ἠτύχει 1190  
 Τροία, πέριξ δὲ πύργος εἶχ' ἔτι πτόλιν,  
 ἔζη τε Πρίαμος, Ἑκτορὸς τ' ἦνθει δόρυ,  
 τί δ' οὐ τότε, εἴπερ τῷδ' ἐβουλήθης χάριν  
 δέσθαι, τρέφων τὸν παῖδα, καὶ δόμοις ἔχων,  
 ἔκτεινας, ἢ ζῶντ' ἦλθες Ἀργείοις ἄγων; 1195  
 ἀλλ' ἠνίχ' ἡμεῖς οὐκέτ' ἦμεν ἐν φάει,  
 καπνῷ δ' ἐσήμαιν' ἄστνυ πολεμίων ὕπο,  
 ξένον κατέκτας σὴν μολόντ' ἐφ' ἐστίαν;  
 πρὸς τοῖσδε νῦν ἄκουσον, ὥς φανεῖ κακός·  
 χρῆν σ', εἴπερ ἦσθα τοῖς Ἀχαιοῖσιν φίλος, 1200  
 τὸν χρυσὸν, ὃν φῆς οὐ σὸν, ἀλλὰ τοῦδ', ἔχειν,  
 δοῦναι φέροντα πενομένοις τε καὶ χρόνον  
 πολὺν πατρώας γῆς ἀπεξεγλωμένοις·  
 σὺ δ' οὐδὲ νῦν πω σῆς ἀπαλλάξαι χερὸς  
 τολμᾶς, ἔχων δὲ καρτερεῖς ἔτ' ἐν δόμοις. 1205

1190. ἐπεὶ is thus used in arguments and expostulations: Schol. εἰ δὲ μὴ, if this is not so, explain this: Soph. El. 352. ἐπεὶ δίδαξον, ἢ μάθ' ἐξ ἐμοῦ, τί μοι Κέρδος γένοιτ' ἂν τῶνδε ληξάσῃ γόων;

"Aldus who in v. 18. above had edited ἠτύχει, here and below 1210. has εὐτύχει." Porson.

1193. χάριν δέσθαι, literally, to lay up for yourself favour with, to gain favour with, or to confer a favour on: El. 61. ἐξέβαλε μ' οἰκων, χάριτα τιθεμένη πόσει.

1196. ἐν φάει, Schol. ἐν εὐτυχίᾳ: ἐν φάει is sometimes opposed to ἐν Αἴδου: thus above 166. οὐκέτι μοι βίος ἀγαστὸς ἐν φάει. Eur. Phoen. 1295. ἦν μὲν φθάσω Παῖδας πρὸ λόγχης, δὴ μὲς ἐν φάει βίος. Θανούσι δ' αὐτοῖς ξυνθανούσα κείσομαι, where βίος ἐν φάει and ξυνθανούσα are opposed: if such be the sense here, Hecuba means that Priam, Hector and her other sons were dead.

1197. "Thus Ald. Others have first καπνὸς, then ἐσήμαιν' or ἐσήμην." Porson. Various interpretations are given of this line: the best seems to be this: and the city by the smoke from the enemy gave the signal, viz. that Polydorus might be slain with impunity.

1199. πρὸς τοῖσδε, besides this: see v. 849. "φανῆς G. N. which being admitted, ὥς would be for ἵνα." Porson. Here with the indic. it means how.

1205. τολμᾶς, have the resolution, can prevail on yourself, can bear. On the different senses of τολμάω, see Monk on Eur. Alc. 285. In general it corresponds to the Latin sustineo, to bear, endure. Monk compares it with the Latin possum. Virg. Æn. ix. 481. tune, illa senectæ Sera meæ requies, potuisti linquere solam, Crudelis? xi. 306. quos nulla fatigant Proelia, nec victi possunt absistere ferro. Hor. Od.

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καὶ μὴν τρέφων μὲν, ὥς σε παῖδ' ἐχρῆν τρέφειν,  
 σώσας τε τὸν ἐμὸν, εἶχες ἂν καλὸν κλέος.  
 ἐν τοῖς κακοῖς γὰρ ἄγαθοὶ σαφέστατοι  
 φίλοι· τὰ χρηστὰ δ' αὖθ' ἕκαστ' ἔχει φίλους.  
 εἰ δ' ἐσπαίιζες χρημάτων, ὁ δ' ἠϋτύχει, 1210  
 Δησαυρὸς ἂν σοι παῖς ὑπῆρχ' οὐμὸς μέγας·  
 νῦν δ' οὗτ' ἐκείνον ἄνδρ' ἔχεις σαυτῷ φίλον,  
 χρυσοῦ τ' ὄνησις οἴχεται, παῖδές τε σοί,  
 αὐτὸς τε πράσσεις ὧδε. σοὶ δ' ἐγὼ λέγω,  
 Ἀγάμεμνον, εἰ τῷδ' ἀρκέσεις, κακὸς φανεῖ. 1215  
 οὗτ' εὐσεβῇ γὰρ, οὔτε πιστὸν οἷς ἐχρῆν,  
 οὐχ ὅσιον, οὐ δίκαιον εὖ δράσεις ξένον·  
 αὐτὸν δὲ χαίρειν τοῖς κακοῖς σε φήσομεν

iii. 11, 31. Impiæ sponsores propterea duro perdere ferro.

ἔχων καρτερεῖς, you persist in keeping. "Several verbs which take along with them not an object to which they refer, so much as the sphere of their activity, have this in the participle. Such are verbs signifying to persevere, bear, endure, ἀνέχεσθαι, καρτερεῖν, ὑπομένειν, τλῆναι. Med. 73. καὶ ταῦτ' Ἰάσων παῖδας ἐξανέξεται Πάσχοντας; Soph. Phil. 1274. πότῃ δέδοκται σοι μένοντι καρτερεῖν, ἥ πλεῖν μεθ' ἡμῶν;" Matth. Gr. Gr. § 550.

1206. "καὶ μὴν τρέφων μὲν παῖδά γ' ὥς σ' MS. Reg. Soc. which would not be amiss, if others coincided. The same MS. has σαφέστεροι in v. 1208. In the MSS. R. and M. παῖδ' ὥς σ' ἐχρῆν. Thus the order of the words would be plainer, neither would the particle be without force, since the Attics so frequently add γε after καὶ μὴν, οὐ μὴν, καίτοι, &c. with some words intervening. See my note on Phœn. 1638. Aristoph. Nub. 874. Καίτοι ταλάντου τοῦτ' ἔμαθεν Ὑπέρβολος. Thus almost all MSS. and Suidas v. Τάλαντον. But the same Suidas v. Ἀναπειστηρίαν has ἔμαθ'. The Ravenna MS. after καίτοι adds γε. Read therefore, τοῦτό γ' ἔμαθ'

Ὑπέρβολος. This particle is very often dropt, in no case oftener than after οὗτος and ὅδε. Brunck has rightly preferred τοῦτό γ' ἐπέτρεπον ποιεῖν in Plut. 1078. In Nub. 192. he has rightly restored Οὗτοί γ' for Οὔτοι δ'; but just before 189. he has erred in editing τοῦτ' ἔτι φροντίζετε instead of τοῦτό γε φρ. At least he should have substituted τοῦτό γ' ἔτι φροντίζετε, but the true reading is τουτογι, which being corrupted at one time into τοῦτό γε, at another into τοῦτό τι, has been the occasion of this confusion. In Soph. Aj. 969. the correction τί δῆτα τοῦδέ γ' ἐγγελάφην ἂν κατά, will, I think, be obvious to every one." Porson. See v. 1030.

1208. ἐν τοῖς κ., in troubles, in adversity. Cf. Orest. 448. ὄνομα γὰρ, ἔργον δ' οὐκ ἔχουσιν οἱ φίλοι. Οἱ μὴ πὶ ταῖσι συμφοραῖς ὄντες φίλοι. Ennius in Cic. de Amic. 17. Amicus certus in re incerta cernitur.

1209. τὰ χρ.—φίλους: prosperity in every case of itself procures friends: Ovid Trist. i. 8, 5. Donec eris felix, multos numerabis amicos. Prov. xix. 4. wealth maketh many friends.

1216. οὔτε πιστὸν (αὐτοῖς) οἷς ἐχρῆν αὐτὸν πιστὸν εἶναι.



τοιούτον ὄντα· δεσπότας δ' οὐ λοιδορῶ.

Χο. φεῦ, φεῦ· βροτοῖσιν ὡς τὰ χρηστὰ πράγματα  
χρηστῶν ἀφορμὰς ἐνδίδωσ' αἰεὶ λόγων. 1221

Αγαμ. ἀχθεινὰ μὲν μοι, τὰλλότρια κρίνειν κακά·  
ὅμως δ' ἀνάγκη. καὶ γὰρ αἰσχύνην φέρει,  
πρᾶγμ' ἐς χέρας λαβόντ' ἀπώσασθαι τόδε.  
ἐμοὶ δ', ἴν' εἰδῆς, οὐτ' ἐμὴν δοκεῖς χάριν, 1225  
οὐτ' οὖν Ἀχαιῶν, ἄνδρ' ἀποκτεῖναι ξένον,  
ἀλλ' ὡς ἔχῃς τὸν χρυσὸν ἐν δόμοισι σοῖς·  
λέγεις δὲ σαυτῷ πρόσφορ', ἐν κακοῖσιν ὦν.  
τάχ' οὖν παρ' ὑμῖν ράδιον ξενοκτονεῖν·  
ἡμῖν δέ γ' αἰσχροὺς τοῖσιν Ἑλλήσιν τόδε. 1230  
πῶς οὖν σε κρίνας μὴ ἴδικεῖν φύγω ψόγον ;  
οὐκ ἂν δυναίμην. ἀλλ' ἐπεὶ τὰ μὴ καλὰ  
πράσσειν ἐτόλμας, τλήθι καὶ τὰ μὴ φίλα.

Πο. οἴμοι, γυναικὸς, ὡς ἔοιχ', ἡσσώμενος  
δούλης, ὑφέξω τοῖς κακίοσιν δίκην. 1235

Αγαμ. οὐκ οὐν δικαίως, εἴπερ εἰργάσω κακά ;

1219. τοιούτον ὄντα οἱοί περ οἱ κακοί,  
*being such an one thyself.*

1220. The interjection φεῦ, φεῦ, is not confined to sorrow ; but is used to indicate also surprise, wonder, or admiration. Schol. *Θαυμαστικὸν τὸ φεῦ, οὐ θρηνητικόν.* The reflection of the chorus is merely an echo of the words of Hecuba in v. 1171.

1229. A very opposite character is attributed to them. "The barbarian Thracians, enemies of science and useful industry, votaries of the horrid imaginary deities of war and rapine, held, in opposition to the Greeks, principles of the purest morality and humanity, and carried them in practice even to excess. 'Charidemus knew,' says the same great orator (Demosthenes) who has reported with complacency the murder of Cotys, and the honours granted by the Athenians

to his assassins, 'that, had Miltocythes been surrendered to Kersobleptes, his life would have been secure : because the law of the Thracians forbids to kill one another.' The Thracians, it appears, not only abhorred that flagitious and base assassination, so familiar among the most polished of the Greeks, but all killing of those who had been once admitted to friendship ; so that even treason against the state did not, in their idea, justify capital punishment." Mitford's *Hist. of Greece*, vol. vii. p. 418.

1236. "Beck attributes this line to Hecuba. Aldus οὐκοῦν. It is given also to Hecuba by the Scholiast on Homer, in Townley's MS., if the reading be correct, Il. N. 154. *ὁ εἰ συναπτικὸς, ἀντὶ τοῦ ἐπεὶ ὡς τὸ χρῆ δ' εἰ σοφὸς πέφυκας· καὶ ὁ Εὐριπίδης οὐκ οὖν· εἴπερ εἰργασταὶ τὰδε*—But εἴρ-

- Πο. οἶμοι τέκνων τῶνδ', ὀμμάτων τ' ἐμῶν, τάλας.  
 Εκ. ἀλγεῖς· τί δ' ἡμᾶς; παιδὸς οὐκ ἀλγεῖν δοκεῖς;  
 Πο. χαίρεις ὑβρίζουσ' εἰς ἐμ', ὦ πανοῦργε σύ.  
 Εκ. οὐ γάρ με χαίρειν χρῆ, σὲ τιμωρουμένην; 1240  
 Πο. ἀλλ' οὐ τάχ', ἡνίκ' ἄν σε ποντία νοτῖς—  
 Εκ. μῶν ναυστολήσῃ γῆς ὄρους Ἑλληνίδος;  
 Πο. κρύψῃ μὲν οὖν πεσοῦσαν ἐκ καρχησίων.  
 Εκ. πρὸς τοῦ βιαίων τυγχάνουσιν ἀλμάτων;  
 Πο. αὐτὴ πρὸς ἰστὸν ναὸς ἀμβήσει ποδί. 1245  
 Εκ. ὑποπτέροις νώτοισιν, ἢ ποίῳ τρόπῳ;  
 Πο. κύων γενήσῃ πύρσ' ἔχουσα δέργματα.

γασαι must be read; with respect to τᾶδε I do not decide. We may observe by the way, that χρῆ in Phœn. 84. is defended by this scholium." Porson. Cf. 784. above.

1238. "Ald. and edd. τί δαί με. MSS. give τί δ' ἐμέ, or τί δέ με: τί δὴ με Brunck. Some editors add τοῦ before παιδός. Aristophanes in Julius Pollux vii. 13. εἴ μοι κράτιστόν ἐστιν εἰς τὸ Θησεῖον δραμεῖν, Ἐκεῖ δ' ἔως ἂν πρᾶσιν εὐρωμεν, μένειν. Erase ἐστιν, and read with Brunck ἡμῖν for εἴ μοι. In this play 386. over ἡμᾶς the MS. J. has ἀντὶ τοῦ ἐμέ, and C. in the same ink ἐμέ. You see therefore how easily they change places. On the contrary, in Soph. Œd. T. 847., Triclinius, through ignorance of the metre, has thrust in εἰς ἡμᾶς ῥέπον. Ἐμέ, which the old editions of the Tragedian have, as well as three editions of Suidas v. Μονόζωνος, Portus and Kuster have altered." Porson. "I would point the line thus: τί δ'; ἡμᾶς παιδός—; τί δέ; is frequently put absolutely, when another interrogative follows. Orest. 1629. τὰμὰ δ' οὐχὶ τλήμονα;" Schæf. Eur. Alc. 707. χαίρεις ὀρῶν φῶς, πατέρα δ' οὐ χαίρειν δοκεῖς; "The gen. expresses the object and also the cause of a feeling; in which case it is to be rendered by *on account of*; with verbs, as χολοῦμαι, ἀλγεῖν,

μηνίω, στένω, δακρύω, στυγῶ, ζηλῶ, αἰνῶ, μεγαίρω, φθονῶ, μέμφομαι, &c." Matth. Gr. Gr. § 368.

1239. "Verbs which express any emotion of the mind, as *to rejoice, be indignant, vexed, ashamed, to repent, &c.* take in the participle the object or operative cause, which in Latin is expressed by *quod*, or by the accus. with the infin. Eur. Hipp. 7. ἔνεστι γὰρ δὴ κὰν θεῶν γένει τόδε· Τιμώμενοι χαίρουσιν ἀνθρώπων ὑπο." Matth. Gr. Gr. § 555. So in v. 1265. ἀλγεῖς ἀκούων.

1243. μὲν οὖν, *nam* rather: these particles serve to correct what has been said before: see Orest. 1525. 1535.

1247. "The same prophecy had been given elsewhere by Euripides, who is quoted by Plutarch *de Is. et Osir.* p. 379. E. Ἐκάτης ἀγαλμα φωσφόρου κύων ἔσει. He is ridiculed by Aristophanes in Eustathius on Od. Γ. p. 1467, 36=127, 17. καὶ κύων ἀκράχολος Ἐκάτης ἀγαλμα φωσφόρου γενήσομαι." Porson. Cic. Tusc. iii. 26. Hecubam autem putant, propter animi acerbitatem quandam et rabiem, fingi in canem esse conversam. Juven. x. 271. torva canino Latravit rictu quæ post hunc vixerat uxor. Plautus Menæchm. v. 1, 14. ME. Non tu seīs, mulier, Hecubam quapropter canem Graii esse prædicabant. MV. Non



Εκ. πῶς δ' οἶσθα μορφῆς τῆς ἐμῆς μετάστασιν ;

Πο. ὁ Θρηξὶ μάντις εἶπε Διόνυσος τάδε.

Εκ. σοὶ δ' οὐκ ἔχρησεν οὐδὲν ὦν ἔχεις κακῶν ; 1250

Πο. οὐ γάρ ποτ' ἂν σύ μ' εἶλες ὧδε σὺν δόλῳ.

Εκ. θανοῦσα δ' ἢ ζῶσ' ἐνθάδ' ἐκπλήσω βίον ;

Πο. θανοῦσα· τύμβῳ δ' ὄνομα σῶ κεκλήσεται—

Εκ. μορφῆς ἐπφδὸν ἢ τι τῆς ἐμῆς ἐρεῖς ;

Πο. κυνὸς ταλαίνης σῆμα, ναυτίλοις τέκμαρ. 1255

Εκ. οὐδὲν μέλει μοι, σοῦ γέ μοι δόντος δίκην.

Πο. καὶ σὴν γ' ἀνάγκη παῖδα Κασάνδραν θανεῖν.

Εκ. ἀπέπτυσ'· αὐτῷ ταυτά σοι δίδωμ' ἔχειν.

equidem scio. ME. Quia idem faciebat Hecuba, quod tu nunc facis: Omnia mala ingerebat, quemquem adspexerat: Itaque adeo jure cœpta appellari est canis.

1249. Herodotus vii. 111. mentions an oracle of Bacchus among the Satræ, a people of Thrace. Comp. Eur. Bacch. 294. Μάντις δ' ὁ δαίμων ὕδ'· τὸ γὰρ βακχεύσιμον καὶ τὸ μανιώδες, μαντικὴν πολλὴν ἔχει. Cf. Orest. 357. ὁ ναυτίλοισι μάντις.

1251. οὐ γὰρ κ. τ. λ. An ellipsis of a sentence is very frequent before γάρ: (no, for had he done so) you would never have thus caught me with guile: see above 1240. Soph. Aj. 1120.

1252. “βίον Ald. and MSS. which is evidently wrong: Brunck and Ammon have introduced μόρον into the text. But μόρος in the Tragedians generally signifies death. Musgrave's conjecture therefore seems better, πότμον, which he supports by the same variation in Soph. Antig. 83.” Porson. ἐνθαδε, as Hermann remarks, refers to the place from whence Hecuba was to precipitate herself into the sea, and to be joined with the participles, not ἐκπλήσω βίον: dying at once, or still continuing to live there, shall I reach the close of life?

1253. “σὺν Aldus. But σῶ three MSS. according to Musgrave, Mosq.

2. N. In Aug. 2. it is omitted.” Porson.

ὄνομα—κεκλ. A similar redundancy of the subst. *nomen* occurs in Virg. Æn. iii. 693. *nomen dixere* priores Ortygiam. Livy i. 1. Ascanium parentes *dixere nomen*.

1254. “ἢ τί Ald. [Cf. 999.] Reiske's conjecture is ingenious, ἢ τύχης ἐμῆς ἐρεῖς; In the following verse some MSS. have τέκμαρ.” Porson. ἐπφδὸν, Schol. ἐπάνυμον. Hermann adopts the reading of Aldus, punctuating thus: μορφῆς ἐπφδὸν, ἢ τί, τῆς ἐμῆς ἐρεῖς;

1255. κυνὸς σῆμα, Cynossema, a promontory of the Thracian Chersonese: Ovid Met. xiii. 568. rictuque in verba parato Latravit, conata loqui; locus extat, et ex re Nomen habet.

1257. “γ' is omitted by some MSS. as also δ' 1248. badly. The addition of γε here is right, as in 1261.” Porson. See 770.

1258. ἀπέπτυσα, Schol. καταφρονῶ τῶν σῶν μαντευμάτων· σοὶ δ' εἴη ταῦτα γενέσθαι, ἅπερ ἐμοὶ μαντεύη. This use of the word arose from the custom of spitting thrice to express detestation of the speaker and his sentiments: the aor. form is in use because the action preceded. Theocr. vi. 39. ὥς μὴ βασκανθῶ δὲ, τρίς εἰς ἐμὸν ἔπτυσα κόλπον. Eur. Hipp. 610. TP. ὦ παῖ, τί δράσεις;

Πο. κτενεῖ νιν ἢ τοῦδ' ἄλοχος, οἰκουργὸς πικρά.

Εκ. μήπω μανεῖη Τυνδαρις τοσόνδε παῖς. 1260

Πο. καὐτόν γε τοῦτον, πέλεκυν ἐξάρας' ἄνω.

Αγαμ. οὔτος σὺ, μαίνει, καὶ κακῶν ἐρᾶς τυχεῖν.

Πο. κτεῖν', ὥς ἐν' Ἀργεὶ φόνια λουτρά σ' ἀναμένει.

Αγαμ. οὐχ ἔλξεται αὐτόν, δμῶες, ἐκποδὼν βία;

Πο. ἀλγεῖς ἀκούων. Αγαμ. οὐκ ἐφέξετε στόμα; 1265

Πο. ἐγκλείετ'· εἴρηται γάρ. Αγαμ. οὐχ ὅσον τάχος

νῆσων ἐρήμων αὐτόν ἐκβαλεῖτέ ποι,

ἐπείπερ οὔτω καὶ λίαν Ξρασυστομεῖ;

Ἐκάβη, σὺ δ', ὦ τάλαινα, διπτύχους νεκρούς

τοὺς φίλους διεργάσει. Π. ἀπέπτυσ' οὐδέλς ἄδικός ἐστί μοι φίλος. Iph. A. 874. Πῶς; ἀπέπτυσ', ὦ γεραιέ, μῦθον. Hel. 672. Ἀπέπτυσσα μὲν λόγον. Observe that in the two latter passages the ellipsis is supplied, *I scorn your words*. Compare Catull. 50, 18. *precesque nostras, Oramus, cave, despuas, ocelle*. Ovid Rem. Amor. 123. *Respuat atque odio verba monentis habet*. Tibull. 1, 2, 9. *Despuat in molles et sibi quisque sinus*.

αὐτῷ ταῦτά—ἔχειν. Comp. Theocr. vi. 23. —αὐτὰρ ὁ μάντις ὁ Τήλεμος ἔχθρ' ἀγορεύων, Ἐχθρὰ φέροι ποτὶ οἶκον, ὅπως τεκέεσσι φυλάξῃ.

1260. μήπω, Schol. μηδαμῶς. "Any one would be led to conjecture μήποτε for μήπω. But the Attics sometimes use μήπω in the same sense, as it were by the figure λιτότης. Sophocles Electr. 403. Οὐ δῆτα' μήπω νοῦ τοσόνδ' εἶην κενή, cited by Suidas v. Κενέον." Porson.

1261. "καὐτόν σε M. N. R. as Brunck has edited from his *membranae*. But in that case the former line must be assigned to Agamemnon. For we must not suppose it to be a similar transition to that above 1179. Καὐτόν δέ, which Beck has edited, is in many MSS.; but it is wrong, if what I have observed on Orest. 614. respecting Soph. Philoct. 1362. (that καὶ and δέ

cannot stand in the same clause of a sentence) be correct, as I am persuaded it is. But the reading of Aldus and the Schol. καὐτόν τε comes nearest to the true one, which is afforded by Aug. 3. καὐτόν γε." Porson. See v. 1257.

1262. "τί for σὺ E. which is worthy of notice, not of approval. A similar threat occurs in Hel. 1659. which passage, being rather corrupt, I will give at length. Ἀρχόμεσθ' ἄρ', οὐ κρατοῦμεν. Ὅσια δρᾶν, τὰ δ' ἐκδικ' οὐ. Καταθανεῖν ἐρᾶν ἔοικας. Κτεῖνε, σύγγονον δέ σῃν Οὐ κτενεῖς ἡμῶν ἐκόντων, ἀλλ' ἔμ', ὥς πρὸ δεσποτῶν τοῖσι γενναίοις δούλοις εὐκλεέστατον θανεῖν." Porson.

1267. "ποι Ald. edd. MSS. που is edited by Ammon, Beck, and Brunck, on the authority of a few MSS. but the other I think better." Porson. See the note on 1048. Cf. Hom. Od. Γ. 269. δὴ τότε τὸν μὲν αἰοῦν ἄγων ἐς νῆσον ἐρήμην, Κάλλιπεν οἰωνοῖσιν ἔλαρ καὶ κύρμα γενέσθαι.

1268. Καὶ strengthens the adverb λίαν: as in Hom. Od. A. 46. Καὶ λίην κεῖνός γε ἑοικότε κείται δλέθρα.

1269. Ἐκάβη, σὺ δ', κ. τ. λ. Porson on Orest. 615. has remarked that when the discourse is suddenly turned from one person to another, the name stands first, then the pronoun, next the particle δέ: as Soph. Electr. 150. Νιδῶ, σὺ δ' ἔγωγ' ἐνέμω θεόν. See above 372.



στείχουσα θάπτε· δεσποτῶν δ' ὑμᾶς χρεῶν 1270  
 σκηναῖς πελάζειν, Τρῳάδες· καὶ γὰρ πνοὰς  
 πρὸς οἶκον ἤδη τάσδε πομπίμους ὀρώ.  
 εὖ δ' ἐς πάτραν πλεύσαιμεν, εὖ δὲ τὰν δόμοις  
 ἔχοντ' ἴδοιμεν, τῶνδ' ἀφειμένοι πόνων.

Χο. ἴτε πρὸς λιμένας σκηνάς τε, φίλαι, 1275  
 τῶν δεσποσύνων πειρασόμεναι  
 μόχθων. στερρὰ γὰρ ἀνάγκα.

2<sup>nd</sup> line. & 3<sup>rd</sup> line

line 1270.

G. J. Hogg.  
 April 78

## APPENDIX.

782. “ξένων for φίλων in many MSS.: badly. Aldus and almost all MSS. have *πρῶτα τῶν ἐμῶν*. Brunck from his *membranæ* has edited *τὰ πρῶτα*, being as much delighted with two anapests, as others are offended. But that copy is not free from manifest glosses; for above 607. it has *τᾶγος* for *τεῦχος* as in *M. Mosq.* 1. *N. R.* Therefore *τὰ πρῶτα* is a mere scholion, as is evident from the circumstance, that in some MSS. the article is written over *πρῶτα* to explain it. Musgrave has conjectured *ξένια*, which is tame and obscure. Beck removes the comma after *ἐμοὶ*, and places it after *ξενίας*, by which I do not see that any thing is gained. Another participle is by all means necessary after *τυχῶν*, to connect the two members of the sentence. We might indeed read, *ξενία τ' ἀριθμῶν πλεῖστα τῶν ἐμῶν φίλων*, were not this too great a departure from the common reading. I have therefore given *πρῶτος ὦν* for *πρῶτα τῶν*. When once *πρῶτος ὦν τῶν ἐμῶν φίλων*, or, with the addition of one letter only, *πρῶτος τῶν ἐ. φ.* had been written, some person anxious about the metre from thence made out the common reading. Brunck has vitiated a passage of Aristophanes *Vesp.* 1249. by a similar blunder. The Attics often use *ἰππικὴ* and *μουσικὴ* without the article. We read therefore rightly, *Ἐτύγχανεν γὰρ οὐ τρίτων ὦν ἰππικῆς*, as Suidas also v. *τρίτων*. But Brunck not knowing this, has thrown out the participle which was necessary, and inserted the article which was unnecessary. *Ἐτύγχανεν γὰρ οὐ τρίτων τῆς ἰππικῆς*. Should any one object, that it does not seem probable, that readings so slightly corrupted as *πρῶτος τῶν ἐμῶν φίλων*, *πρῶτος ὦν τῶν ἐμῶν φίλων*, should be still farther perverted, he is not aware, (to use the words of Hemsterhusius on Aristophanes *Plut.* p. 349.) *quàm proclivi lapsu voces etiam notissimæ nonnunquam in maculas degenerent, quibus eluendis hominum vel acutissimorum ingénia frustra defatigentur*. I will confirm this remark by one or two examples. In the *Dionys-alexander* of Cratinus preserved in



Macrob. Sat. v. 21. Gronovius adds a line from the MS. of De Thou : Στολήν δὲ δὴ τίν' εἶχε τοῦδ' ὁμόχροον. Thus he has given from his father's conjecture, written on the margin, not edited, whilst the MS. had ΤΟΥΔΟΜΟΙΦΡΑΣΟΝ. So trifling a mistake has effaced the true reading of this passage. Read, τοῦτό μοι φράσον. There is extant in Strabo x. p. 743. A. (485. B.) a fragment of Pindar respecting Delos, a part only of which I will transcribe: 'Αλλ' ἂ Κοιογενῆς ὁπότ' ὠδίνεσσι θοαῖς ἀγχιτόκοις ἐπέβα νιν, δὴ τότε τέσσαρες ὀρθαὶ πρέμνων ἀπώρουσαν χθονίων, ἂν δ' ἐπικράνοις σχέθον πέτραι ἀδαμαντοπέδιλοι κίονες, ἔνθα τεκοῖς' εὐδαίμον' ἐπόψατο γένναν. Commonly ἀλλὰ καὶ ὁ γένος, whence Barnes has well deduced Κοίου γένος, but from the Moscow MS. of Strabo, which has καινογενῆς, you may get κοιογενῆς, which is rather better. For ὀδύναισι θοαῖς the same MS. has ὠδίνεσι θοαῖς. Also ἀγχιτόκοις, which has escaped from most editions, is found in Aldus and this MS. Again, ἐπιβαίνειν edd. ἐπέβαιεν MS. Next follows πρύμνων erroneously in some MSS.; excellently in the Moscow one, ἂν δ' ἐπὶ κράνοις σχέθον πέτραι, with the exception of a slight error in division. Editions have, ἂν δ' ἐπὶ κραναῇ σχεδὸν πέτρα. Casaubon has rightly conjectured σχέθον, the rest he has not attempted. Translate thus: *Columnæ vero basi adamantina innixæ rupem capitulis sustinuerunt*. The word occurs in the same sense in Iph. T. 51. Eustathius II. H. p. 700, 64=582, 44. ἐπικράνον, ὅπερ ἐστὶ κεφαλὴ κίονος. To Cratinus and Pindar we may add Aristophanes, Ran. 1076. Οὐκ οἶδ' εἰς ἥντιν' ἐρῶσαν πώποτ' ἐποίησα γυναῖκα. The passage having been once thus corrupted, transcribers endeavoured to repair the mischief, some by adding ἂν, others ἐγώ. Without troubling myself to expose the errors of the received text, or to lash the trifling of Invernizius, I shall merely remark, that the true reading is preserved by the Ravenna copy: Οὐδ' οἶδ' οὐδεὶς ἥντιν' ἐρῶσαν πώποτ' ἐποίησα γυναῖκα. Thus you have three passages, which were, it is true, corrupted in editions, but so slightly, that nothing could be more plain or easy than their emendation. But, it may be said, the participle ὦν may be understood. Certainly it may; as in Hipp. 232. and elsewhere; but not where two members of a sentence are so connected as in the present instance. Examples will elucidate this point. Aristoph. Plut. 751. Οἱ γὰρ δίκαιοι πρότερον ὄντες καὶ βίον ἔχοντες ὀλίγον αὐτὸν ἡσπάζοντο. Vesp. 505. αἰτίαν ἔχω ταῦτα ἔρᾶν, ξυνωμότης ὦν, καὶ φρονῶν τυραννικά. Pac. 633. Ἄλλ' ἂτ' ὦν ἄνευ γιγάρτων, καὶ φιλῶν τὰς ἰσχάδας, Ἐξέλεπεν πρὸς τοὺς λέγοντας: 685. Ἀπορῶν ὁ δῆμος ἐπιτρόπου, καὶ γυμνὸς ὦν, τοῦτον τέως τὸν ἄνδρα περιεζώσατο. Menander in Stobæus lxx. p. 299. ed. Grot. Ὅταν πένης ὦν, καὶ γαρμεῖν τις ἐλόμενος, τὰ μετὰ γυναικὸς

ἐπιδέχεται χρήματα, Ἀνδρὸν δίδωσιν, οὐκ ἐκείνην λαμβάνει. Eurip. Androm. 499. Μητρὸς λεχέων, ὃς ὑπερβήσκεις, Οὐδὲν μετέχων, Οὐδ' αἴτιος ὢν βασιλεύσιν. If from any one of these passages you expunge the participle ὢν, you will create, if not a solecism, at least a very harsh phraseology. [“The same neatness in the structure of their sentences is carefully attended to, if I mistake not, by later writers, at least by οἱ ἀκριτέστεροι. Diodorus Sic. xx. c. 62. Προήγαγε τὴν στρατιάν, τῷ μὲν ἀριθμῷ βραχὺν λειπομένην τῶν ἐναντίων, τῇ δ' ἀρετῇ πολὺν καταδεστέραν οὔσαν: where Wesseling remarks: ‘οὔσαν omittit Basil.:’ adding perhaps justly: ‘neque necessaria vox est.’ For although the Greeks approve this construction, yet they are not averse from the other, which Porson has almost pronounced a solecism. Eur. Orest. 451. Ὁ Σπαρτιάδης Τυνδαρέως μελάμπεπλος, Κουρᾷ τε Ξυγατρὸς πενθίμῳ κεκαρμένος: 1590. Δόμων δ' ἐπ' ἄκρων τοῦσδε πυργηρούμενους, Ξίφος δ' ἐμῆς Ξυγατρὸς ἐπιφρουρον δέρη. Med. 735. Λόγοις δὲ συμβᾶς, καὶ θεῶν ἀνώμοτος. Homer, II. X. 342. ἢ νήεσσιν ἐπίσκοπος ἡμετέρησιν, ἢ τινα συλήσων.— Herod. i. 60. μέγαθος ἀπὸ τεσσέρων πηχέων ἀπολείπουσα τρεῖς δακτύλους, καὶ ἄλλως εὐειδής: 65. ἀδελφιδεοῦ μὲν ἑωυτοῦ, βασιλεύοντος δὲ Σπαρτιητέων.” Schæf.] Valckenaer therefore is wrong in his note on Herod. i. 59. in proposing to read ὦς for ὢν in the passage from the Vespæ. But Suidas, under Εἰ καὶ νῦν ἐγὼ, and Ξυνωμότης, rightly retains ὢν: and in both cases has correctly τυραννικὰ for τυραννίδα. But suppose that I should contend, that the mistake of the transcriber in writing πρῶτα for πρῶτος was the origin of this confusion? Undoubtedly nothing is more likely, than that α should be written for σ. For since sigma is generally expressed by this character c, it is evident that, if o and c coalesce, a figure will be formed not unlike to α. In Homer. Od. A. 157. πρῶτα. The MS. Harl. 5674. has τὸν in the text, and πρῶτος ὃν written over as a various reading. In this play 546. the word στρατὸς is so written in the MS. M., that at first sight any one would suppose it to be στρατά. In the Scholia on Aristoph. Nub. 508. Aldus and Junta have ἐξ ὑπορῥῶγά τινος, which Gelenius has changed into ὑπορῥῶγός. Clemens Alexandr. Quis dives salvetur p. 940, 44. ἀμέλει ὁ πάντα τὰ τοῦ νόμου πληρώσας ἐκ νεότητος, καὶ τὰ ὑπέρογκα φρναζάμενος, ἐν τοῦτο πραθῆναι τοῖς ὅλοις οὐ δεδύνηται, τὸ τοῦ σωτῆρος ἐξαίρετον, ἵνα λάβῃ ζωὴν αἰώνιον ἣν ἐπόθει. What is the meaning of πραθῆναι? It is translated *acquirere*. Change A into OΣ, and read προσθεῖναι. If any one chooses to render πραθῆναι τοῖς ὅλοις, *sequae suaeque omnia vendere*, I will only say that such a version appears to me forced and strained. Pausanias, viii. 25. p. 651. καθότι δὲ αὐτὸς ὁ Λάδων ἐκδίδωσιν ἐς τὸν Ἀλφειὸν, Κοράκων ὠνόμαστα



Nāσος. Οἱ δὲ ἡγῆνται τὴν Ἐνίσπην καὶ Στρατὴν τε καὶ Ῥίπην τὰς ὑπὸ τοῦ Ὀμήρου κατειλεγμένας γενέσθαι νήσους ποτὲ ἐν τῷ Λάδωνι ὑπὸ ἀνθρώπων οἰκουμένας· ᾧ οἱ πεπιστευκότες μάταια ἴστωσαν. The conjecture of Sylburgius for ᾧ οἱ π., viz. *ā oī π.*, Facius has edited from the Moscow MS. Neither is correct; both being corrupted from ὅσοι. But, if you read thus, what will be the construction, and meaning of the words? They will admit of none. For ὅσοι must be erased and substituted above, in the place of οἱ, so that the whole passage may run thus: κοράκων ὠνόμασται νᾶσος. ὅσοι δὲ ἡγῆνται — οἰκουμένας πεπιστευκότες μάταια ἴστωσαν. The first transcriber having written οἱ, by putting, as frequently happens, two letters only once which ought to have been repeated, immediately corrected his mistake by writing ὅσοι in the margin. But the second transcriber made two mistakes; for he both considered this word as an addition, not an explanation; and hastily introduced it into a wrong place. Next two other transcribers corrupted this, the one into *ā oī*, the other into *ᾧ οἱ*. That Pausanias gave the passage thus, will appear evident from Pausanias himself, v. 12. p. 404. "Ὅσοι δὲ ἀνθρώπων τὰ διὰ τοῦ στόματος ἐς τὸ ἐκτὸς [τοῖς is added by Schæf.] ἐλέφασιν ἐξίσχοντα ὀδόντας τῶν θηρίων εἶναι, καὶ οὐ κέρατα ἡγῆνται, τούτοις ἐστὶν ἀπιδεῖν μὲν ἐς τὰς ἄλκας. vi. 13. p. 482. Εὐηθείας μὲν δὴ μετέχουσι καὶ ὅσοι Χίονιν αὐτὸν ἀναθεῖναι τὴν στήλην, ἀλλ' οὐ Λακεδαιμονίων ἡγῆνται τὸ δημόσιον. A little before in this same chapter viii. 25. "Ὅσοι δὲ Θέμιδος, καὶ οὐ Δημητρὸς τῆς Λουσίας, τὸ ἀγαλμα εἶναι νομίζουσι, μάταια ἴστωσαν ὑπειληφότες. In Dionysius, Athen. ix. p. 381. D. ἰχθὺς ἀδρὸς πάρεστι ταῦτός. ἐστὶ σὺς, the excellent emendation of Grotius, τάντός ἐστι σὰ, is confirmed by the Venetian MS. This discussion has detained me long enough, and yet I cannot dismiss it. For it may happen that some one of those, Οἷστισιν ἀντιλέγειν μὲν ἔθος περὶ παντός ὁμοίως, Ὀρθῶς δ' ἀντιλέγειν οὐκέτι τοῦτ' ἐν ἔθει, may defend *τυγχάνειν* by itself as put for εἶναι in Aristophanes. To which I reply, that, in the first place, it is not allowable to introduce into the text an emendation in opposition to all MSS.; in the next, one instance only (Eurip. Andr. 1116.) is brought forward by Locella on Xen. Ephes. iv. p. 93, 6. for in Soph. Aj. 9. *τυγχάνει* στάζων are to be joined. In Œd. C. 1430. *ἦν περ τυγχάνων ὑπεσχόμεν* has been misunderstood by interpreters. The meaning is, *quam promisi, si ipse a Theseo id quod peterem, consequerem*. The passages from Libanius and Herodian are not to the purpose; from the words of Plato *ὦν* and *ὄν* might easily escape, particularly after a like termination. And therefore I think that Fischer in the Apology for Socrates is right in adding *ὄν*: in



Republ. ii. p. 369. B. HSt. I think that it ought to be added, and in every similar case, since this participle is omitted with the greatest facility. In the Theætetus p. 151. F. is correctly edited, Γόνιμον ἢ ἀρεμιαῖον τυγχάνει ὄν, but Suidas in the word Ἀρεμιαῖον, and the Scholiast on Aristoph. Av. 696. in citing the passage omit the participle. There remains a line of Aristophanes, Eccles. 1137. Καὶ τῶν θεατῶν εἰ τις εὖνους τυγχάνει. But there we should read, Κεῖ τῶν θεατῶν ὦν τις εὖνους τυγχάνει: a similar collocation is met with in Plut. 33. Τὸν δ' υἱόν, ὅσπερ ὦν μόνος μοι τυγχάνει. Καὶ could easily have been changed into κεῖ, and ὦν with the greatest ease have escaped. What shall we do then with the line from Euripides, τυγχάνει δ' ἐν ἐμπύροις? If you choose to excuse it on the ground of ποιητικὴ ἄδεια, I will not interfere; but if you come to the conclusion that it is altogether foreign to the practice of that age, you will have my permission to read ἔτυχε δ' ὦν ἐν ἐμπύροις. In Æsch. Choëph. 112. κεῖ for καὶ is well corrected by Canter, but unnecessarily, for the three editions preceding that of Stephani have it." *Porson*. "Porson, though in general very exact, has rather incautiously given his sanction to the rule of Phrynichus, p. 120. Οἱ ἀμελεῖς οὕτω λέγουσι, φίλος σοι τυγχάνω, ἐχθρὸς μοι τυγχάνεις· δεῖ δὲ τῷ ῥήματι τὸ ὦν προστιθέναι, φίλος μοι τυγχάνεις ὦν, ἐχθρὸς μοι τυγχάνεις ὦν· οὕτω γὰρ οἱ ἀρχαῖοι ἐχρήσαντο. He had forgotten the passage of Sophocles, Electr. 46. ὁ γὰρ Μέγιστος αὐτοῖς τυγχάνει δορυξέων. Hence he changes without cause and too boldly Aristoph. Eccles. 1137. and Eur. Andr. 1116.; and in Soph. Aj. 9. unites τυγχάνει στάζων, which seems inconsistent with the connexion of the passage." *Erfurdt*. Hermann, Schæfer, Matthiæ, and Elmsley support this objection of Erfurdt; and from Dobree's Aristoph. Append. p. 144. it appears that Porson subsequently allowed that ὦν might be omitted after τυγχάνω by the tragic writers, from Soph. El. 46. 315. (=313. νῦν δ' ἀγροῖσι τυγχάνει:) Eur. Hec. 957. but not by the comic or prose writers. See Med. 734.

1161. "λέγων ἔστι τις ἢ μέλλει Ald. and almost all MSS.: τις ἔστιν Brunck from the *membrana*: τις is omitted in the MS. of the Royal Society. I consider the reading which Stobæus affords (p. 308. ed. Grot.) preferable, and I have given it. But it is difficult to settle the text so as to please all. For you may elicit from MSS. and Stobæus three readings of this verse, all, in themselves, good enough. The common one, ἢ νῦν λέγων ἔστιν τις, ἢ μέλλει λέγειν, may be defended on the ground that πάλιν is an interpolation of Stobæus, who found a senarius with one foot deficient, ἢ νῦν λέγει τις ἢ μέλλει λέγειν. Although I cannot dispute the possibility of this, yet I doubt its probability;

and consider that this word could with great facility escape, not being at all necessary to the sense. Instances in which it is either lost or corrupted are not of unfrequent occurrence. In a fragment of Menander p. 126. the emendation of Bentley is very probable: Εἰ γὰρ ἐπίδοιμι τοῦτο καὶ ψυχὴν πάλιν Ἀδέοιμ' ἐγώ. Aristoph. Plut. 268. ὦ χρυσὸν ἀγγείλας ἐπὼν πῶς φῆς; πάλιν φράσον μοι: Aldus and some MSS. had omitted πάλιν: but others, with the two editions of Junta, and Suidas v. Σωρὸς, rightly add it. In Aristophanes, Vesp. 319. after having been variously corrupted into πάλαι and πάννυ, Brunck and Invernizius have unwarrantably discarded this word. But I will copy out the whole passage more correctly than it is usually read. Φίλοι, πάλαι μὲν τήκομαι διὰ τῆς ὀπῆς Ὑμῶν ὑπακούων, ἀλλὰ γὰρ οὐχ οἷός τ' ἰδεῖν. Τηροῦμαι δ' ὑπὸ τῶνδ', ἐπεὶ Βούλομαί γε πάλιν μεθ' ὑμῶν ἐλθὼν ἐπὶ τοὺς καδίς-κους κακόν τι ποιῆσαι. The two former are senarii, the other three Glyconics and a Pherecratean. I have erased εἰμι after οἷός τε, which is easily understood, as in Eq. 342. Ὅτιν' λέγειν οἷός τε κἀγώ, and which has crept similarly into Phœn. 983. after ἔτοιμος. Next ἰδεῖν for ἄδειν is a good correction of Dawes, who is not however very successful in the rest of the passage. A similar error has been removed by the help of MSS. from v. 1517. of the same play. The Ravenna MS. adds the particle δ'. Lastly, the words τί ποιήσω, before Τηροῦμαι δ', I have removed, as manifestly spurious and originating in τι ποιῆσαι adjoining. Two passages from the epitome of Athenæus ii. p. 58. D. are cited by Eustathius on Odys. A. p. 1406, 58=41, 40. Τρώγοντας μολόχης ῥίζαν καὶ \* πάμα, πρῶτερος ἔγωγε μολόχης. Thus correctly in the Roman ed.; for the Basil has erroneously πρῶτερος. Koen on Greg. Cor. p. 251. violently corrects from Athenæus, καὶ Ἐπίχαρμος. But Eustathius has just before omitted the name of Antiphanes, and in a thousand other instances suppresses the names of authors. It is well known that λι and λυ are so written in MSS. that they may very easily be taken for μ. The transcriber of Eustathius had written πάλι, which denotes πάλιν. For a line drawn over a vowel denotes ν, over a consonant α. Therefore if another transcriber through mistake wrote μ instead of λι, the consequence would be that he would farther err in writing πάμα. Schol. on Hec. 570. μάρτυς δὲ τούτου ἄλλα τε πολλὰ, καὶ τὸ τοῦ Σοφοκλέους· οὐδὲ γάρ σε δεῖ κρύπτειν μ' ἔτι καὶ ἄλλος· μήτοι με κρύψῃς τοῦθ' ὅπερ μέλλω παθεῖν. Markland on Suppl. 296. in correcting Αἰσχύλος for ἄλλος, has been anticipated, King having already edited καὶ ΑἰΣΧΥΛΟΣ. ΠΑΛ. But what is the meaning of ΠΑΛ.? None certainly, if not πάλιν, the last letters of which, denoted by a mark of abbreviation,



πάλλ', escaped the eyes of King. For a Cambridge MS. (Cant. see p. 48.) has the same scholion, and plainly reads *πάλιν*. In the fragment of Sophocles, which, whether it exist in the remaining plays or not, I cannot say, the same MS. has properly *οὐδέν*. [It is found in the *Electra* 957. Br.=952. Erf.] Aristophanes Eq. 665. "Ἰν' αἶθ' ὁ κήρυξ οὐκ Λακεδαιμόνος λέγει, Πύθθησθ'. ἀφίεται γὰρ περὶ σπονδῶν λέγων. This word *λέγων* with reason displeased Brunck, and is on another account objectionable; for it ought to be either *λέξων* or *ἐρῶν*. And yet even this would not be correct, as instances will show. Aristophanes Av. 1531. "Ηξουσι πρέσβεις δεῦρο περὶ διαλλαγῶν: 1576. 'Αλλ', ὦ γὰθ', ἡρήμεσθα περὶ διαλλαγῶν Πρέσβεις: 1586. πρεσβεύοντες ἐνθάδ' ἤκομεν Παρὰ τῶν Ξεῶν, περὶ πολέμου καταλλαγῆς: 1594. Τούτων περὶ πάντων αὐτοκράτορες ἤκομεν: Pac. 215. Κἄλθοιεν οἱ Λάκωνες εἰρήνης πέρι: Lysistr. 982. Κάρυξ ἐγὼν, ὦ κυρσάνιε, καὶ τῷ σιῶ, "Εμολον ἀπὸ Σπάρτας γὰ περὶ διαλλαγῶν: 1008. 'Αλλ' ὥς τάχιστα φράζε περὶ διαλλαγῶν Αὐτοκράτορας πρέσβεις ἀποπέμπειν ἐνθαδί. Thus these places are to be read without the article. Add v. 1103. of the same play, 'Επὶ τί πάρεστε δεῦρο; περὶ διαλλαγῶν Πρέσβεις. What then shall we do with the line from the *Equites*? One MS. of Brunck's has in the former verse, *λέγει πάλιν*, another *λέγειν πάλιν*. Strike out therefore *λέγων*, as originating in *λέγει* or *λέγειν*, and substitute, "Ἰν' αἶθ' ὁ κήρυξ οὐκ Λακεδαιμόνος λέγει, Πύθθησθ'. ἀφίεται γὰρ περὶ σπονδῶν πάλιν. In Nub. 971. αὖ πάλιν is omitted in Suidas v. Συμψῆσαι, *edd. Med. Ald.*

Let us grant, therefore, that *πάλιν* must be retained; a second question arises; ought we to read entirely with Stobæus, as I have edited, or mixing the readings of MSS. and of Stobæus, to form a new one, ἢ νῦν λέγων ἔστ', ἢ πάλιν μέλλει λέγειν? Those who prefer the latter, perhaps will rest upon three arguments principally. First, that the pronoun *τις* is uselessly redundant; next, that it is wanting in one MS. and changes its position in another, two circumstances which render it probable that it is an insertion; lastly, that the periphrasis *λέγων ἔστιν* is more elegant than *λέγει* simply. But on the first point we may remark, that transcribers very often omit those words which they think may be left out without detriment to the sense; and since *τις* is scarcely ever at all essential to the meaning, it has experienced this fate more than any other word. I have before cited Soph. Trach. 3. on v. 370. There the former editions of Suidas v. Αἰὼν omit *τῷ*. But who would on that account venture to question the received reading, which Stobæus also cv. p. 439. (562, 43.) retains? In the same play 943. ὥστ' εἰ τις δύο "Η καὶ πλέους τις ἡμέρας λογίζεται, Μάταιός

ἔστιν· οὐ γὰρ ἔσθ' ἢ γ' αὔριον, Πρὶν εὖ πάθῃ τις τὴν παροῦσαν ἡμέραν. This place is quoted by Eustathius on Il. K. p. 801, 1=719, 12. on account of the same repetition of the pronoun. Philemon p. 358. (Stob. cviii. p. 455. ed. Grot. 570, 4. Gesn.) repeats *τις* six times in the space of three lines. Eur. Orest. 1217. Φύλασσε δ', ἢν *τις*, πρὶν τελευτηθῇ φόνος, Ἡ ξύμμαχός *τις*, ἢ κασίγνητος πατρός 'Ελθὼν ἐς οἴκους φθῇ. Sometimes, I own, transcribers have added this pronoun without reason, as in Aristophanes Vesp. 11. Κάμοι γὰρ ἀρτίως (*τις*) ἐπιστρατεύσατο: in Machon, Athen. xiii. p. 581. D. Ἐν σκυτοτομίῳ (*τινὶ*) μετὰ *τινῶν* καθήμενος. But much oftener have they either rejected or corrupted it. The conjecture of Kuster on Aristoph. Thesm. 618. appears in the Ravenna MS. ἀναίσχυντός *τις* εἶ. In the same fragment of Machon a little before must be read, Χαλκοτύπος *τις* σφόδρ' ἀφνῆς for χ. σφόδρ' εὐφνῆς. An unknown poet in the Schol. on Il. Γ. 415. Ὁ θεός ἐπὶ συμκροῦσιν οὐ ξερμαίνεται, Ἄλλ' ὡς λέξης τοῦ μείζονος δεῖται πυρός: τοῦ, which is very weak, is due to Valekenaeer on Hipp. 120. Townley's MS. has correctly, ἀλλ' ὡς λέξης *τις*. The same pronoun must be restored to two passages of Sophocles's Philoctetes. The former is 196. Οὐκ ἔστιν ὅπως οὐ θεῶν μελέτη. Thus commonly. In Aldus, and, I believe, most of the MSS. οὐκ ἔσθ' ὅπως οὐ θεῶν του μ. Read οὐκ ἔσθ' ὡς οὐ θεῶν του μ. The more rare form has been changed into the common one. Antig. 750. Ταύτην ποτ' οὐκ ἔσθ' ὡς ἔτι ζῶσαν γαμεῖς. The other passage occurs in Philoct. 203. Φωτὸς ξύντροφος, ὡς τειρομένου. Brunck, supposing this line to be an anapestic, wished to correct the antistrophe according to the same system, by cutting off ὡς. But a legitimate anapestic does not admit the hiatus which exists after *τειρομένου*. The reading should be *τειρομένου του*. The line consists of a spondee, two choriambes (— — —), and a catalectic syllable, such as Aj. 628. 640. Philoct. 710. Πλὴν ἐξ ὠκυρόλων εἵποτε τόξων. 722. Ὅς νιν ποντοπόρῳ δούρατι, πλήθει. Thus these verses ought to be divided. Similar ones are Œd. C. 696. 701. 703. 709. 714. 716. Aristoph. Eq. 556. 557. 586. 587. Some verses of Epicharmus are cited by Cornutus c. 14. p. 161. which Eudocia, in Villosion's Anecdota Græca, t. i. p. 295. transcribing Cornutus *de Musis*, found already corrupted. But by the assistance of MSS. they may very easily be in part corrected; Ἀῖτε τι ζητεῖ σοφόν *τις*, νυκτὸς ἐνθυμητέον, Καὶ Πάντα τὰ σπουδαῖα νυκτὸς μᾶλλον ἐξευρίσκεται. Τῆς is edited for *τις*. The same fault has slightly corrupted a passage of Philemon p. 356. (cv. p. 441. ed. Grot.) Πολλάκις ἔχων *τις* οὐδὲ τὰναγκαῖα νῦν, Αὔριον ἐπλούτησ', ὥστε χυτέρους τρέφειν. Θησαυρὸν εὐρὼν σήμερον, τῆς αὔριον Ἄπαντα τὰς τῆς οἰκίας ἀπώλεσεν. Who does not see that



we ought to read *σήμερόν τις, αὔριον*? In the same page (cviii. p. 453.) a more corrupt verse is read, *Ἀπόλωλεν, ἐν ἑαυτῷ ἐάν τοῦτο σκοπῇ*, which Bentley in vain attempted to correct. Read, *Ἀπόλωλεν, ἐν ἑαυτῷ τις ἣν τοῦτο σκοπῇ*.

Neither is the change of position a good reason for supposing the pronoun to be spurious. A fragment of the second *Thesmophoriazusæ* of Aristophanes is extant in *Athen.* iii. p. 104. E. *Ἰχθὺς τις ἐώνηται, ἣ σηπίδιον, ἢ τῶν πλατειῶν καρίδων, ἣ πουλύπους*; the first line of which is thus cited in vii. p. 324. B. *Ἰχθὺς ἐώνηται τις*. Is *τις* in that instance spurious, because it changes its position? In the first line Brunck wrongly takes *ιχθὺς* for the singular, in the second with no better success interpolates *τις* before *καρίδων*. For *κάριδος*, although it sometimes shortens the second syllable, always lengthens the first. Aristophanes *Acharn.* 568. *Εἴτ' ἔστι τις Ταξίαρχος, ἣ στρατηγός, ἣ τειχομάχος ἀνὴρ, βοηθησάτω τις ἀνύσας*. Thus former editions. But the MSS. of Brunck and Invernizius, *εἴτε τις ἔστι*. Either therefore we must expunge the former *τις* because its position is doubtful, or the second, because it is badly repeated. By no means. Again, Aristophanes *Thesm.* 543. *εἰ μὲν οὖν τις ἔστιν· εἰ δὲ μὴ, αὐταὶ Ἡμεῖς γε καὶ τὰ δουλάρια, τέφραν ποθὲν λαβοῦσαι*. This passage is cited by the Venetian Scholiast on *Il. A.* 137. as an example of the Attic *ἀνανταπόδοτον*, in this order: *ἐστί τις*: in which Townley's MS. coincides. Yet whoever should dispute the common reading on that account, must have a strong propensity towards innovation. Aristophanes *Av.* 1328. *Πάνυ γὰρ βραδύς τις ἐστὶν ὥσπερ ὄνος*. This ought to be an anapestic line corresponding to 1316. For the lines 1313—1334 should be divided into *Strophe* and *Antistrophe*, and the second should be read thus, *Καλοῖ τις ἀνθρώπων*, the particle being erased; in the first of the *Antistrophe* *περὺγων* should be substituted, in the second *αὖ γ'* should be erased, and in the conclusion the lines 1323, 1324 should be repeated. Brunck's *membrane* and the *Ravenna MS.* omit both *ἄν* and *αὖ γ'*. If you choose to retain *καλεῖ* with the latter and editions, instead of *εἰ* *ἄν* you must read *οὕτω* in the first line. But how is v. 1328 to become anapestic? By the transposition of these very words: which in the examples adduced above suits the metre very well, but in this line is injurious to it. We must read, therefore, *Πάνυ γὰρ βραδύς ἐστί τις, ὥσπερ ὄνος*.

Lastly, some perhaps may think *λέγων ἐστὶν* more elegant than *λέγει*. Its elegance consists principally in variety: and in proportion as this object is attained, is the pleasure which a sentence affords to the mind and the ear. But this variation does not appear to me to possess any degree of elegance so

refined and peculiar, as that a copyist of a little more learning than usual might not substitute it for something else. By this parallel example I may illustrate that point which I promised to notice in the note on 1141. A participle joined to a verb without a conjunction, is more elegant than two verbs united by a conjunction. Rightly therefore, I think, have I edited with Brunck, v. 568. κρύπτουσα for κρύπτειν τε: rightly also has Brunck given from a MS. in Aristoph. Nub. 1414. τύπτοντα for τύπτειν τε: whence in Æsch. Pers. 1059. must be read, Καὶ στέρν' ἀράσσων ἐπιθόα τὸ Μύσιον. Aristoph. Pac. 405. Ἡ γὰρ Σελήνη, χῶ πανοῦργος Ἰλιος, Ὑμῖν ἐπιβουλεύουσι πολὺν ἤδη χρόνον, τοῖς βαρβάροισι προδίδοτον τὴν Ἑλλάδα. Since there is no reason why the sentence should remain ἀσύνδετος, you may conjecture either τοῖς βαρβάροις τε, or προδιδόναι, to be governed by ἐπιβουλεύουσι, a construction of which Aristophanes himself affords an instance, Plut. 1112. Others are supplied by H. Stephens Th. G. L. t. i. p. 770. F. and Hemsterhusius on Lucian Deor. Dial. xxi. 2. p. 268. But the reading of the Ravenna MS. with a slight alteration will be genuine, ἐπιβουλεύοντε. And yet this idiom was not so strange to the copyists, but that sometimes they introduced it into the text in violation of metre; as Acharn. 1145. Σοὶ δὲ ῥιγῶντι προφυλάττειν, and Pac. 628. ἦν ἐγὼ φυτεύσας ἐξεθρεψάμην: the first of these errors MSS. remove, the other is corrected by Dawes: Σοὶ δὲ ῥιγῶν καὶ προφυλάττειν: ἦν ἐγὼ 'φύτευσα κάξεθρεψάμην. I have myself edited in Hec. 662. κοῦκέτ' εἰ βλέπουσα φῶς, where *Lib. P.* has κοῦκέτι βλέπεις φάος. If any one should object to this, I will reply, that I was unwilling to alter the old reading on the authority of a single MS.; otherwise, if φάος had once been changed to φῶς, it was as easy for the common reading to originate from κοῦκέτι βλέπεις φῶς, as that from the common reading. For this form of expression is obvious enough, not only in the tragic, but in the comic writers, in the Attics, in writers of every kind and age. In collecting instances, care must be taken to avoid both εἰ δῶσων Hec. 577. and similar expressions, where εἰ is *ibis*, not *es*, and also κτείνας γένη, προδοῦς γένη, which are of a different class. It also sometimes happens, that these expressions are accidentally interchanged. In Plato's Politicus p. 38. for ξυμβαίνει the Scholiast affords a various reading ξυμβάν ᾧ. But how easily, where the difference was so small, might one supplant the other! Over ἀνεστήκει Aristoph. Plut. 738. one of Brunck's MSS. has written ἀνεστηκῶς ᾧν. The Scholiast on Plato p. 74. first cites the Homeric phrase ἡὲ ἐκὼν μεθίεις, and then adds paraphrastically, καὶ ἔστιν ὁ τοιοῦτος ἐκὼν μεθίων, καὶ μὴ προσέχων τὸν νοῦν. Iarchas in Philostratus V. A. iii. 47.



says τοὺς Πυγμαίους οἰκεῖν μὲν ὑπογείους, κεῖσθαι δὲ ὑπὲρ τὸν Γάγγην, ζῶντας τρόπον, ὃς πᾶσιν εἴρηται. This passage Eusebius c. Hierocl. cap. 22. thus again quotes: περὶ μὲν τῶν Πυγμαίων, ὡς ἄρα εἶεν οἰκοῦντες μὲν ὑπόγειοι, διατρίβοντες δὲ ὑπὸ τὸν Γάγγην ποταμὸν ζῶντες. (Where ὑπὲρ, it seems, must be read instead of ὑπὸ, and after ζῶντες must be added, τρόπον, ὃς πᾶσιν εἴρηται.) Yet who will consider that Eusebius has restored an Atticism which had been lost through Philostratus? Hence I think that in the verse before us first πάλιν escaped, then, that some one, to make up the metre, lengthened λέγει into λέγων ἐστί. Something similar is the circumstance, that in Orest. 1542. the transcriber of the Harleian MS. having mistaken εἰ for εἷ changed δοκεῖς into δοκῶν. If now any person should accuse me of having written a long and tedious note, I plead guilty to the charge. But I am desirous to show by one example how much my readers are indebted to me, not for what I have said, but for what I have suppressed.

In confirmation of this, only consider how many words I could have expended, if the passage of Aristophanes above cited, Pac. 627. Ἐν δίκη μὲν οὖν, ἐπεὶ τοι τὴν κορώνεών γε μου Ἐξέκοψαν, ἦν ἐγὼ φύτευσα κάξεθρεψάμην. Νῆ Δί', ὦ μέλε', ἐνδίκως δῆτά γ' ἐπεὶ κάμου τὸν λίθον Ἐμβαλόντες ἔξμεδιμον κυψέλην ἀπώλεσαν: if this passage, I repeat, I had quoted at length, and had heaped together all that might be said, indifferent whether to the purpose or not.

The troublesome word τὸν affecting equally the sense and the metre, Brunck's MS. and the Ravenna rightly omit; the second Juntine edition had long ago omitted it. But Brunck has erred far from the truth in settling the verse. Read, transposing only the particle, Νῆ Δί', ὦ μέλ', ἐνδίκως γε δῆτ' ἐπεὶ κάμου λίθον. But one thing still remains. For if the article τὸν affects the sense, so does the article τὴν above, as would also the addition of it below before ἔξμεδιμον κυψέλην. Read therefore, ἐπεὶ τοι καὶ κορώνεών γε μου. See what I have said on Med. 675. and add an example from the Venetian Schol. Il. N. 513. ἐπεὶ καὶ τοῦ Οἰνομάου ἐξέσπασε τὸ δόρυ καὶ τοῦ Ὀθρυονέως. But there also Townley's MS. has ἐπεὶ τοι καὶ τοῦ Οἰ. I might now expatiate largely on μέλε as being always a dissyllable, never a trisyllable in Attic writers; on a dactyl never being admitted even by the Comic writers into trochaics, except in the case of proper names; lastly on the words ἐκμέδιμον, ἔξμεδιμον, ἔξαμέδιμον. But, reader, I will spare you and your time." Porson.

## PASSAGES FROM HOMER, VIRGIL, AND OVID,

IN ALLUSION TO THE SUBJECT OF THE HECUBA.

## HOMER IL. γ. 407—418.

Αὐτὰρ ὁ βῆ σὺν δουρὶ μετ' ἀντίθεον Πολύδωρον,  
 Πριαμίδην· τὸν δ' οὔτι πατὴρ εἶασκε μάχεσθαι,  
 Οὔνεκά οἱ μετὰ παισὶ νεώτατος ἔσκε γόνοιο,  
 Καὶ οἱ φίλτατος ἔσκε, πόδεσσι δὲ πάντας ἐνίκα.  
 Δὴ τότε νηπιέησι, ποδῶν ἀρετὴν ἀναφαίνων,  
 Θῦνε διὰ προμάχων, εἴως φίλον ὤλεσε θυμόν.  
 Τὸν βάλε μέσσον ἄκοντι ποδάρκης δῖος Ἀχιλλεύς,  
 Νῶτα παραΐσσοντος, ὅθι ζωστήρος ὀχῆες  
 Χρύσειοι σύνεχον, καὶ διπλὸς ἦν τετο θώρηξ.  
 Ἀντικρὺν δὲ διέσχε παρ' ὀμφαλὸν ἔγχεος αἰχμῇ·  
 Γυνὲ δ' ἔριπ' οἰμώξας· νεφέλη δέ μιν ἀμφεκάλυψε  
 Κυανέη, προτὶ οἱ δ' ἔλαβ' ἔντερα χερσὶ λιασθείς.

## VIRG. ÆNEID.

Lib. iii. l. 19—68.

SACRA Dionææ Matri divisque ferebam  
 Auspicihus cæptorum operum; superoque nitentem  
 Cœlicolûm regi mactabam in litore taurum.  
 Forte fuit juxta tumulus, quo cornea summo  
 Virgulta, et densis hastilibus horrida myrtus.  
 Accessi, viridemque ab humo convellere silvam  
 Conatus, ramis tegerem ut frondentibus aras,  
 Horrendum et dictu video mirabile monstrum.  
 Nam, quæ prima solo ruptis radicibus arbor  
 Vellitur, huic atro liquuntur sanguine guttæ,  
 Et terram tabo maculant. Mihi frigidus horror



Membra quatit, gelidusque coit formidine sanguis;  
 Rursus et alterius lentum convellere vimen  
 Insequor, et caussas penitus tentare latentes:  
 Ater et alterius sequitur de cortice sanguis.  
 Multa movens animo, Nymphas venerabar agrestes  
 Gradivumque patrem, Geticis qui præsidet arvis:  
 Rite secundarent visus, omenque levarent.  
 Tertia sed postquam majore hastilia nisu  
 Aggredior; genibusque adversæ obcluctor arenæ:  
 Eloquar, an sileam? gemitus lacrymabilis imo  
 Auditur tumulo, et vox reddita fertur ad aures.  
 "Quid miserum, Ænea, laceras? jam parce sepulto;  
 "Parce pias scelerare manus. Non me tibi Troja  
 "Externum tulit; aut cruor hic de stipite manat.  
 "Heu! fuge crudeles terras, fuge litus avarum.  
 "Nam Polydorus ego. Hic confixum ferrea textit  
 "Telorum seges, et jaculis increvit acutis."  
 Tum vero ancipiti mentem formidine pressus  
 Obstupui, steteruntque comæ, et vox faucibus hæsit.

Hunc Polydorum auri quondam cum pondere magno  
 Infelix Priamus furtim mandarat alendum  
 Threïcio regi; quum jam diffideret armis  
 Dardaniæ, cingique urbem obsidione videret.  
 Ille, ut opes fractæ Teucrûm, et Fortuna recessit,  
 Res Agamemnonias victriciaque arma secutus,  
 Fas omne abrumpit; Polydorum obtruncat, et auro  
 Vi potitur. Quid non mortalia pectora cogis,  
 Auri sacra fames! Postquam pavor ossa reliquit:  
 Delectos populi ad proceres, primumque parentem,  
 Monstra deûm refero, et, quæ sit sententia, posco.  
 Omnibus idem animus scelerata excedere terra;  
 Linquere pollutum hospitium, et dare classibus austros.  
 Ergo instauramus Polydoro funus, et ingens  
 Aggeritur tumulo tellus; stant Manibus aræ,  
 Cæruleis mœstæ vittis atraque cupresso;  
 Et circum Iliades crinem de more solutæ.  
 Inferimus tepido spumantia cymbia lacte,  
 Sanguinis et sacri pateras: animamque sepulcro  
 Condimus, et magna supremum voce ciemus.

## OVIDII METAMORPH.

Lib. xiii. l. 429—575.

Est, ubi Troja fuit, Phrygiæ contraria tellus,  
 Bistoniis habitata viris : Polymestoris illic  
 Regia dives erat, cui te commisit alendum  
 Clam, Polydore, pater, Phrygiisque removit ab armis.  
 Consilium sapiens, sceleris nisi præmia magnas  
 Adjecisset opes, animi irritamen avari.  
 Ut cecidit Fortuna Phrygum, capit impius ense  
 Rex Thracum, juguloque sui defigit alumni :  
 Et, tanquam tolli cum corpore crimina possent,  
 Exanimem e scopulo subjectas misit in undas.  
 Litore Threïcio classem religârat Atrides,  
 Dum mare pacatum, dum ventus amicior esset.  
 Hic subito, quantus, quum viveret, esse solebat,  
 Exit humo late rupta, similisque minaci  
 Temporis illius vultum referebat Achilles,  
 Quo ferus injusto petiit Agamemnona ferro.  
 "Immemoresque mei disceditis," inquit, "Achivi?  
 "Obrutaque est mecum virtutis gratia nostræ?  
 "Ne facite; utque meum non sit sine honore sepulchrum,  
 "Placet Achilleos mactata Polyxena manes."  
 Dixit; et immiti sociis parentibus umbræ,  
 Rapta sinu matris, quam jam prope sola fovebat,  
 Fortis, et infelix, et plus quam fœmina, virgo  
 Ducitur ad tumulum, diroque fit hostia busto.  
 Quæ memor ipsa sui, postquam crudelibus aris  
 Admota est, sensitque sibi fera sacra parari;  
 Utque Neoptolemum stantem, ferrumque tenentem,  
 Inque suo vidit figentem lumina vultu :  
 "Utere jamdudum generoso sanguine," dixit;  
 "Nulla mora est; at tu jugulo, vel pectore telum  
 "Conde meo" (jugulumque simul, pectusque retexit).  
 "Scilicet aut ulli servire Polyxena ferrem,  
 "Aut per tale sacrum numen placabitur ullum :  
 "Mors tantum vellem matrem mea fallere posset.  
 "Mater obest, minuitque necis mihi gaudia; quamvis  
 "Non mea mors illi, verum sua vita gemenda est.  
 "Vos modo, ne Stygios adeam non libera manes,  
 "Este procul, si justa peto; tactuque viriles  
 "Virgineo removete manus; acceptior illi,



" Quisquis is est, quem cæde mea placare paratis,  
 " Liber erit sanguis; si quos tamen ultima nostri  
 " Verba movent oris; Priami vos filia regis,  
 " Non captiva, rogat; genetrici corpus inemptum  
 " Reddite; neve auro redimat jus triste sepulcri,  
 " Sed lacrymis; tunc, quum poterat, redimebat et auro."  
 Dixerat: at populus lacrymas, quas illa tenebat,  
 Non tenet: ipse etiam flens invitique sacerdos  
 Præbita coniecto rupit præcordia ferro.  
 Illa, super terram defecto poplite labens,  
 Pertulit intrepidus ad fata novissima vultus.  
 Tunc quoque cura fuit partes velare tegendas,  
 Quum caderet, castique decus servare pudoris.  
 Troades excipiunt, deploratosque recensent  
 Priamidas, et quid dederit domus una cruoris;  
 Teque gemunt, virgo; teque, o modo regia conjux,  
 Regia dicta parens, Asiæ florentis imago;  
 Nunc etiam prædæ mala sors; quam victor Ulixes  
 Esse suam nollet, nisi quod tamen Hectora partu  
 Edideras: dominum matri vix repperit Hector.  
 Quæ corpus complexa animæ tam fortis inane,  
 Quas toties patriæ dederat, natisque, viroque,  
 Huic quoque dat lacrymas: lacrymas in vulnera fundit;  
 Osculaque ore tegit, consuetaque pectora plangit;  
 Canitiemque suam concreto in sanguine verrens,  
 Plura quidem, sed et hæc laniato pectore dixit:  
 " Nata, tuæ (quid enim superest?) dolor ultime matri,  
 " Nata, jaces; videoque tuum, mea vulnera, vulnus!  
 " En! ne perdiderim quemquam sine cæde meorum,  
 " Tu quoque vulnus habes; at te, quia fœmina, rebar  
 " A ferro tutam; cecidisti et fœmina ferro:  
 " Totque tuos idem fratres, te perdidit idem  
 " Exitium Trojæ, nostrique orbator, Achilles.  
 " At postquam Paridis cecidit, Phœbique sagittis,  
 " Nunc certe, dixi, non est metuendus Achilles:  
 " Nunc quoque mihi metuendus erat: cinis ipse sepulti  
 " In genus hoc sævit; tumulo quoque sensimus hostem:  
 " Æacidæ fœcunda fui: jacet Ilion ingens;  
 " Eventuque gravi finita est publica clades,  
 " Si finita tamen: soli mihi Pergama restant,  
 " In cursuque meus dolor est: modo maxima rerum,  
 " Tot generis natisque potens, nuribusque, viroque,  
 " Nunc trahor exul, inops, tumultis avulsa meorum,  
 " Penelopæ munus; quæ me data pensa trahentem  
 " Matribus ostendens Ithacis, 'Hæc Hectoris illa est

“ ‘ Clara parens : hæc est,’ dicet, ‘ Priameia conjux.’  
 “ Postque tot amissos tu nunc, quæ sola levabas  
 “ Maternos luctus, hostilia busta piâsti.  
 “ Inferias hosti peperî : quo ferrea resto ?  
 “ Quidve moror ? quo me servas, damnosa senectus ?  
 “ Quid, Dî crudeles, nisi quo nova funera cernam,  
 “ Vivacem differtis anum ? quis posse putaret  
 “ Felicem Priamum, post diruta Pergama, dici ?  
 “ Felix morte sua, nec te, mea nata, peremptam  
 “ Aspicit, et vitam pariter regnumque reliquit.  
 “ At, puto, funeribus dotabere, regia virgo ;  
 “ Condeturque tuum monumentis corpus avitis.  
 “ Non hæc est Fortuna domus ; tibi munera matris  
 “ Contingent fletus, peregrinæque haustus arenæ.  
 “ Omnia perdidimus ; superest, cur vivere tempus  
 “ In breve sustineam, proles gratissima matris,  
 “ Nunc solus, quondam minimus de stirpe virili,  
 “ Has datus Ismario regi Polydorus in oras.  
 “ Quid moror interea crudelia vulnera lymphis  
 “ Abluere, et sparsos immiti sanguine vultus ?”  
 Dixit : et ad litus passu procedit anili,  
 Albentes laniata comas : “ Date, Troades, urnam,”  
 Dixerat infelix liquidas hauriret ut undas :  
 Aspicit ejectum Polydori in litore corpus,  
 Factaque Threïciis ingentia vulnera telis.  
 Troades exclamant ; obmutuit illa dolore ;  
 Et pariter vocem, lacrimasque introrsus obortas  
 Devorat ipse dolor, duroque simillima saxo  
 Torpet, et adversa figit modo lumina terra :  
 Interdum torvos sustollit ad æthera vultus :  
 Nunc positi spectat vultum, nunc vulnera nati,  
 Vulnera præcipue ; seque armat et instruit ira.  
 Qua simul exarsit, tamquam regina maneret,  
 Ulcisci statuit, pœnæque in imagine tota est :  
 Utque furit catulo lactente orbata læna,  
 Signaque nacta pedum sequitur, quem non videt, hostem ;  
 Sic Hecube, postquam cum luctu miscuit iram,  
 Non oblita animorum, annorum oblita suorum,  
 Vadit ad artificem diræ Polymestora cædis,  
 Colloquiumque petit : nam se monstrare relictum  
 Velle latens illi, quod nato redderet, aurum.  
 Credidit Odrysîus, prædæque assuetus amore,  
 In secreta venit, cum blando callidus ore ;  
 “ Tolle moras, Hecube,” dixit, “ da munera nato :  
 “ Omne fore illius quod das, quod et ante dedisti,



“Per Superos juro.” Spectat truculenta loquentem,  
Falsaque jurantem; tumidaque exæstuat ira;  
Atque ita correptum captivarum agmine matrum  
Involat; et digitos in perfida lumina condit,  
Exspoliatque genas oculis, facit ira valentem;  
Immergitque manus, fœdataque sanguine sonti  
Non lumen, neque enim superest, loca luminis haurit.  
Clade sui Thracum gens irritata tyranni  
Troada telorum lapidumque incessere jactu  
Cœpit: at hæc missum rauco cum murmure saxum  
Morsibus insequitur; rictuque in verba parato  
Latravit, conata loqui: locus extat, et ex re  
Nomen habet; veterumque diu memor illa malorum,  
Tum quoque Sithonios ululavit mœsta per agros.  
Illius Troasque suos, hostesque Pelasgos,  
Illius fortuna Deos quoque moverat omnes;  
Sic omnes, ut et ipsa Jovis conjuxque, sororque,  
Eventus Hecubam meruisse negaverit illos.

## QUESTIONS.

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To what period does Porson refer the subscription of the *iota*?

State the principle of the orthography observed by him in *κᾶτι, κᾶν, κᾶν, κᾶτα*.

How has Dawes inferred its correctness?

Which is the orthography adopted by Porson, *ἀεὶ, ἀετὸς, κλάω, κάω*, or *αιεὶ, αιετὸς, &c.*?

What is the quantity of *ἀεὶ, ἱατρὸς, ἰῶμαι, λίαν*?

What is objectionable in this line?

*γύναι, τό τε λίαν καὶ φνλάσσεσθαι φθόνον.*

State the corresponding rule in trochaic metre.

How should the second person of the present and future passive indicative terminate in Attic Greek? What reason has Porson assigned?

What is the rule respecting the augment in Attic Greek? Notice the exceptions, if any.

Give the Attic perfect and plup. of *ἀνώγω*; imperf. of *καθέζομαι, κάθημαι, καθεύδω*; and second aor. middle of *ἀνέχω*.

Give Horace's definition of an iambus; and also his lines on the construction of iambic metre.

Define a pure iambic senarius; and give examples from the *Hecuba*.

State the order in which licenses were introduced; and give examples from the *Hecuba*.

Construct a scale of the feet admissible in iambic metre.

Who were the old writers of iambic verse? Give passages from Horace in allusion to one of them.

What limitation do the Tragic writers observe in the admission of resolved feet?

Point out the inaccuracies of the following lines:

*τῆς εὐγενείας τοῦνομα τοῖσιν ἀξίους.* Hec. 381.

*ἄκαιρος εὐνοί' οὐδὲν ἔχθρας διαφέρει.*



τηρεῖν μὲν ἑτέρους οἱ γέροντες δυνάμεθα.  
 χρὴ δέ σε, λαβούσαν τόνδε μόσχον νεαγενῇ :

How is the last corrected by Porson?

By what method of proof does Porson infer the inadmissibility of an anapest in the fifth foot?

What error affects the following verses?

καὶ μὴν φίλοις ἔλεεινὸς εἰσορᾶν ἐγώ.  
 ἦρεικον· αἱ δὲ κερωτυπούμεναι βία.  
 ἔκοψε κορμὸν Ἄρειον, εἴτε Κισσίας.  
 εἵπερ φιλόξενός ἐστιν Αἰγίσθου βία.  
 πάσης ἀπήμον' οἷζύος· δέχου δὲ σύ.  
 πρὸς δὲ νέφη δι' ὑδρηλὰ γίγνεται χιῶν.  
 ὅσπερ μέγιστον ἴαμα τῶν πολλῶν κακῶν.  
 οὐκ ἂν γένοιτό ποθ' οὗτος εὐγενῆς ἀνὴρ.  
 κακὸν κακῶς νιν ἄμοιρον ἐκτρίψαι βίον.  
 πῶς εἶπας; οὐκ ἄρα δεύτερον δολούμεθα;  
 τὸν ἀντίπλαστον ἔχει νόμον κεκμηκότων.

State Porson's corrections of the above passages.

What is the exception in favour of the admission of anapests into a senarius?

Does this line need correction, and why?

ἔλεξε δ' ὦ Θηροκτόν' Ἄρτεμι παῖ Διός.

To what general rule is the following line an exception?

ἀπωλόμην Μενέλαε Τυνδάρεως ὄδε.

What is Elmsley's opinion of this and similar verses?

What are the principal cæsuras belonging to a senarius?

Specify the several kinds of each, with examples from the *Hecuba*.

Define the *quasi-cæsura*, and give an example.

What is unusual in the following line? and what does Porson consider it to express?

Θρήκην περάσαντες μόγις πολλῶ πόνῳ.

What rule of iambic metre is violated by the following lines?

εἰσῆλθε τοῖν τρισαθλίῳιν ἔρις κακή.  
 φάσμε', οὗ γε μηδ' ὀρωμένου πίστις παρῆν.  
 στρατὸς περᾶ κρυσταλλοπῆγα διὰ πόρον.  
 ἦ κάρτ' ἄρ' ἂν παρεσκόπεις χρησμῶν ἐμῶν.  
 καὶ τᾶλλα πόλλ' ἐπεικάσαι δίκαιον ἦν.  
 πῶς δῆτα τοῦδ' ἐπεγγελῶεν ἂν κατά;  
 πολὺς ἀνὴρ εὐδαιμόνων ἴσως πάρος.

State Porson's corrections of the above; and particularly the origin of the corruption in the last.

Define the Pause, and state the rule according to Porson and Elmsley.

To what cases does the rule extend?

Does the following line violate the rule?

σπεύδωμεν, ἐγκονῶμεν, ἡγοῦ μοι, γέρον.

Why do the following lines need correction?

ὦ φίλταθ', ἡκεις ἄρα σωτήρ νῶν, βλάβης;

σφῶν αὖ πέφασμαι καινός, ὥσπερ σφῶ πατρί.

State Porson's readings.

Why does the following line require correction?

Φρονεῖς γὰρ ἤδη κάποσώσαις ἂν πατρός.

How may these instances be rendered conformable to the rule respecting the Pause?

εἰ δ' ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ πονεῖν.

ἦν δ' ἐγγυὲς ἔλθῃ θάνατος, οὐδεὶς βούλεται.

πᾶς γάρ τις ἡῦδα τοῦτό γ' ὑμῖν ἐμπόρων.

From what writer is the latter line taken? and how does his practice differ from that of the other Tragic writers?

Give Porson's corrections of these verses:

κρύπτοντα χεῖρα καὶ πρόσωπον τοῦμπαλιν. Hec. 343.

Ἄτλας ὁ χαλκίοισι νώτοις οὐρανόν. Ion. 1.

λόγου σιωπᾶς, κάποπλήκτως ὦδ' ἔχει; Soph. Phil. 731.

θανόν ποθεινός· τὰ δὲ γυναικῶν ἀσθενῇ. Iph. T. 1013.

νωμῶν, ὅ, τ' ἐσθλὸς Ἀριόμαρδος Σάρδεσι

πένθος παρασχών.

Æsch. Pers. 321.

τὸ μὴ μάταιον δ' ἐκ μετώπων σωφρόνων

ἴτω πρόσωπον ὄμματος παρ' ἡσύχου. Æsch. Suppl. 206.

Can you suggest a solution of the difficulty contained in these lines?

ἡμεῖς μὲν οὖν ἔωμεν, οὐδὲ ψάυομεν. Hec. 717.

φεύγει τὸ ταύτης σῶφρον· οὐδὲ ψεύσεται.

κάμ' ὥς ὑπέστην θυμα, κᾶτα ψεύδομαι.

Correct the following lines:

εἰς ταυτὸν, ὦ θύγατερ, σύ θ' ἡκεις τῷ πατρί.

τί πλεῖον; ἦλθον Ἀμφιάρεω πρὸς βίαν.

Do these lines contain violations of the same canon?

ὅποια κισσὸς ἐρνός, ὅπως τῆσδ' ἔξομαι. Hec. 398.

τίνας λόγους ἐροῦσιν· ἐν γὰρ τῷ μαθεῖν.

τοῖκεῖθεν ἄλσους, ὦ ξένη, τοῦδ' ἦν δέ του.

State the cases in which the fifth foot may be a spondee.

Give the rules for the comic tetrameter catalectic.

State Elmsley's remarks on this metre.

What is the measure of the verse termed *Εὐριπίδειον τεσσαρσκαυδεκασύλλαξον*?

Specify the licenses and peculiarities of comic dimeter iambs.

Construct a scale of trochaic metre.

Explain the analogy between an iambic senarius and a catalectic tetrameter trochaic.

In what respects is this trochaic senarius more strict than an iambic?

Why are these lines wrong?

ὥστ' ἐγὼ μὲν ἠλέησα κάπομορξάμην ἰδῶν.

ταῦτά μοι διπλῇ μέριμν' ἄφραστός ἐστιν ἐν φρεσί.

How should they be read?

What license is allowed in the case of proper names?

To what case in iambic verse is the following line parallel?

χιλίων ἄρχων Πριάμῳ τε πεδῖον ἐμπλήσας δορός.

How does Elmsley read it?

Of what licenses has Aristophanes availed himself in the case of proper names?

In what case is the second foot of a tragic tetrameter trochaic required to be a trochee?

Specify the distinctions between tragic and comic metre, iambic and trochaic.

What kind of anapestic metre is in most frequent use? What is occasionally introduced? With what is a legitimate system always closed?

What feet are often used for an anapest? What foot very rarely?

Construct a scale of feet for a legitimate system of dimeter anapestics.

In the construction of the following line, what is unusual?

Ἴζ' Ἀγαμέμνωνος ἰκέτις γονάτων. Hec. 144.

Are there many similar instances?

In the case of a hiatus, what rule is observed?

When is the versification most harmonious? With what exception?

In *Æsch. Prom.* 1067. τοὺς προδότας γὰρ μισεῖν ἔμαθον, what reading has Dr. Blomfield adopted, and why?

Explain the *συνάφεια*. To what other species of verse does this peculiarity belong? Who discovered it?

Give Elmsley's remarks on this metre.

To what restrictions is the cæsure subject?

May a proceleusmatic be admitted?

Of what kind is the anapestic measure peculiar to Aristophanes?

State the rules relating to it.

Point out the errors in the following instances, and give Porson's emendations:

τῶν ἀργυρίων οὔτοι γὰρ ἴσασιν λέγουσι δέ τοι τάδε πάντες.

κἂν μὴ τοῦτοις ἀναπειθώμεσθα, τὰ παιδάρι' εὐθὺς ἀνέλκει.



ὅστις παρεκινδύνευσεν Ἀθηναίοις εἰπεῖν τὰ δίκαια.  
 νῆ τὸν Ἀπόλλω, τοῦτό γέ τοι τῷ νυνὶ λόγῳ εὖ προσέφυσας.  
 εἴτα διδάξας τοὺς Πέρσας μετὰ τοῦτ' ἐπιθυμῶν ἐδίδαξα.  
 πρότερον δ' ὑμᾶς οἱ πρέσβεις ἀπὸ τῶν πόλεων ἐξαπατῶντες.  
 ἔστιν ὅπη δῆθ' ἦντιν' ἂν ἔνδοθεν οἶός τ' εἴης διορύξαι.  
 οἱ δὲ ξύμμαχοι, ὡς ἦσθοντό γε τὸν μὲν σύρφακα τὸν ἄλλον.  
 αὐτὸν δῆσας. ὦ μιαρῶτατε, τί ποιεῖς; οὐ μὴ καταθήσει;  
 μὴ, πρίν γ' ἂν ἐγὼ τῷ βοῖδαρίῳ τῷ μὴ πρότιςτ' ἀποδῶμαι.  
 εὐγ' ἐξεκολύμβησεν ἐπιβήτης, ὡς ἐξοίσων ἐπίγυον.  
 ἦν ἔχομεν ὁδὸν λόγον εἴπωμεν, χῶσα τε νοῦς αὐτὸς ἔχει γε.  
 εἰ γάρ ὁ Πλοῦτος βλέψειε πάλιν, διανείμειέ τ' ἴσον ἑαυτόν.  
 ὡς οὐ καθορῶ. παρὰ τὴν εἴσοδον. ἦδη νῦν μόλις ὁρῶ αὐτάς.  
 τοῦτό γε τοῦργον ἀληθῶς ἐστὶν γενναῖον καὶ φιλόδημον.

State some of the licenses in the Aristophanic anapestic; and account for them.

What course has Porson adopted in arranging the choric system?

What does he consider as the safest method of correcting the ancient writers?

What dialect is most usual in choruses?

Specify the Ionic forms used by the Tragedians.

Are ἐς and εἰς used indiscriminately by Comic writers?

What part of the theatre was the εἴσοδος?

Prove by analogy that ἐλεεινὸς is not an Attic word.

How are the compounds of κέρας, κρέας, formed?

Which is the correct method of writing, γράμ' ἐστι, χρεῖ' ἐστι, or γραμμ' ἔστι, χρεῖα ἔστι, and why?

Is διζὺς or οἰζὺς, βοῖδιον or βοίδιον, the Attic form?

What is Porson's opinion of the word ἵαμα?

How does the quantity of ἴσος differ in Homer and Attic writers?

What meaning does σώζειν sometimes bear in Tragic writers?

To what does γε after ὅς and ὅστις correspond in Latin?

Enumerate and define the several species of feet: 1. of two syllables; 2. of three; 3. of four.

Define the terms *acatalectic*, *catalectic*, *brachycatalectic*, *hypercatalectic*.

What is generally meant by a *metre*? Mention the exceptions.

Define a *penthemimer* and *hepthemimer*.

State the principal species of metre.

When is a verse termed *ἀσυνάρτητος*?

To what verses is the appellation *Logacædicus* given?

What is the measure of an *ithyphallic*?

What feet are admissible in an *Ionic* verse *a majore*?

When is the verse termed *Epionic*?

State the licenses of an *Ionic* verse *a minore*.

How is an *Ionic* verse *a minore* constituted?

Explain the nature of choriambic metre.

When is a verse denominated epichoriambic?

Of what is an antispast composed? Hence deduce the various kinds of antispasts.

Define a *dochmius*. Give examples of dimeter dochmiacs from the *Hecuba*.

Of what does a *Pherecratean* verse consist?

Of what a *Glyconeus*?

What feet are admissible in Pæonic metre?

Define a *versus prosodiacus*.

When is a verse termed *periodicus*?

What is an *iambelegus*?

What are *versus polyschematisti*?

What is a *Glyconeus polyschematistus*?

Give an outline of the plot of the *Hecuba*. Where is the scene laid?

Give instances of *α* and *υ* interchanged, as *Hecuba* from *Ἑκάλη*.

What are the significations of *ἤκω* and *ἤκον*?

What plays open similarly to the *Hecuba*?

What peculiarity has been remarked in the Prologues of Euripides?

Who was the father of *Hecuba*, according to Euripides, Homer, Virgil, and Ovid?

Who was the mother of Polydorus, according to Homer?

Define the force of the preposition *ὑπὸ* in *ὑπεξέπεμψε*. Give the corresponding version in Virgil.

Are *Χερρόνησιος*, *ἡπτων*, proper tragic forms?

Give the derivation of and corresponding Latin term for *χερσόνησος*. State the geographical position of the Thracian Chersonese.

What signification has *δόρυ*, in v. 9?

Point out and account for the irregularity of construction in *ἐκπέμπει, ἴν' εἴη*; and also in *μεθῆχ', ἴν' ἔχῃ*.

Illustrate the expression *μὴ σπάνις βίου*, v. 12.

Illustrate the following construction:

*πατρώα θ' ἐστία κατεσκάφη,*

*Αὐτὸς δὲ βωμῶι πρὸς θεοδμήτῳ πιτνεῖ:*

Point out a word in the second line, the orthography of which is objectionable. Meaning and derivation of *θεο-μήτῳ*?

Quote Virgil's account of the death of Priam.

State the discrepancies in the several accounts of Euripides, Homer, Virgil, and Ovid, respecting the death of Polydorus, and the circumstances connected with it.

What was the *δίανλος*?

In what consists the singularity of expression in l. 32. *τρι-  
ταῖον ἤδη φέγγος αἰωρούμενος*?

What sense has *ἔχω* applied to vessels?

Where have Euripides, Ovid, and Virgil, respectively fixed the situation of the tomb of Achilles?

In what respects is the following line incorrect?

*πρὸς οἶκον εὐθύνοντας εἰναλίαν πλάτην.*

Illustrate the figure termed *Σχῆμα σολοικοφανές*, or *πρὸς τὸ σημαίνόμενον*.

Distinguish between *λαβεῖν* and *λαχεῖν γέρας*.

Also between *αἰτέομαι* and *ἐξαιτέομαι*, *φεύγω* and *ἐκφεύγω*.

What is the construction of *τυγχάνω*, *λαγχάνω*, *κυρέω*?

What peculiar force frequently belongs to the pronoun *ὅδε* in the Tragedians?

State the principle of construction in *περᾶ — πόδα*.

What force has the prep. *ἐκ* in v. 55.? Scan the line.

Distinguish between *πράσσειν κακῶς* and *ποιεῖν κακῶς*.

Explain the word *ἀντισηκώσας*, and the passage in which it occurs.

What is the quantity of *γεραιᾶς* in v. 64.?

What meaning has *Χθών* in v. 70.?

What is the meaning of *ἔσται τι νέον* in v. 81.? What may be the ellipsis? What metrical principle is violated in this line?

Give the meaning and derivation of *ἀλίσστος*.

Define the force of *ποτε* in interrogations. What Latin word corresponds to it?

What discrepancy is observed in Euripides and Virgil respecting Helenus?

What meaning has the adj. *βαλιός*?

How do you account for the singular number in v. 97.? Of whom does the Chorus consist?

What does Porson remark respecting the use of the Doric dialect in anapestics?

Which is preferable, *οἶσθ' ὅτι*, or *ὅτε*? In *μέμνησαι δὴθ', ὅτ' ἐπὶ στρατιᾶς κ. τ. λ.* why cannot *ὅτ'* stand for *ὅτι*?

Illustrate and explain the construction *σχεδίας*, *λαίφη προτό-  
νοις ἐπεειδομένας*.

Give the meanings of *στέλλω*; and distinguish between the act. and middle voices.



Explain the usage of δοκοῦν in v. 117.

What meaning has ἀνέχω in v. 120.?

Who are meant by τῶ Θησεΐδᾳ?

What is observable in the use of the term Δαναῶν by Euripides?

Illustrate the expression δούλων σφαγίων.

What is the meaning of οἱ οἰχόμενοι? ὅσον οὐκ ἦδη?

Explain the peculiar use of πῶλος and μόσχος.

Distinguish between μαζὸς and μαστός.

Exemplify the construction of l. 143. ἀλλ' ἴθι ναοῦς, ἴθι πρὸς βωμούς.

Is ἀργῇ in use in Attic writers?

Give Porson's illustration of the epithet χρυσοφόρου in v. 150.

What is the quantity of ἀπύω?

What is the objection to the reading γέννα in v. 157.?

Give the derivations of φρουῶς and φροῖμιον.

With what adj. is εἰμὶ often omitted?

Supply the ellipsis in ποῖ δ' ἦσω.

What meaning has the v. φέρω in v. 163.?

Distinguish between ἴδης, εἶδης, εἰδῆς.

State the peculiar application of πτήσσω.

What is the government of μὴ in prohibitions?

Construe accurately: τί τόδ' ἀγγέλλεις; v. 186.; and πῶς φθέγγει in v. 190. For what is φθέγγει used?

Illustrate the idiom ἀμέγαρτα κακῶν.

Give the derivation, and trace the meanings of ἀμέγαρτος.

What force have the pronouns μοι and σοι, also mihi in Latin?

Explain the words οὐκέτι σοὶ παῖς ἄδ', v. 201.

Point out the inaccuracies of the following line: Aristoph. Av. 277.

Τίς ποτ' ἔσθ' ὁ μουσόμαντις ἄτοπος ὄρνις ὀριξάτης;

What Lat. word answers to μόσχος in its metaphorical usage v. 205.? Give examples.

Distinguish between λαιμότομος and λαιμοτόμος.

In εὐσταρε βίου, supply the ellipsis. Give a corresponding example in Latin.

What meaning has μετὰ in composition?

How are the particles καὶ μὴν frequently used in the Tragedians?

Give the significations of κρανθεῖσαν, κραθεῖσαν, κυρωθεῖσαν.

Mark the quantity of κυρέω, κυρώω, and κύρω.

Explain the Attic idiom: οἷσθ' οὖν ὁ ἱρᾶσον.

In what case are the Tragedians partial to the particle τοι?

Illustrate the pleonasm in v. 230. πλήρης στεναγμῶν, οὐδὲ δακρύων κενός.

For what is ἔστι used in v. 234.?

What construction have verbs of *asking*?

Explain and illustrate the use of adjectives followed by a gen.: as καρδίας δηκτῆρια.

How are the words σοὶ μὲν εἰρησθαι χρεῶν explained?

State the construction of φθονέω. Give a parallel instance of *invideo*.

Notice the various readings of v. 241.

What is the construction of ψαύω and similar verbs?

What do μέμνημαι, αἰσθάνομαι, and similar words, take after them? Give analogous instances from Latin writers.

Distinguish between ἄπτω and ἄπτομαι, in sense and construction.

What is the force of the particle γε in v. 246. 250.?

What part of its verb is κακύνει, v. 251.?

Which is correct, φῆς or φής?

What is the general meaning of πάσχω?

State the opinions of Porson and others respecting the forms δύνῃ, δύνῃ.

What is the meaning of τὸ χρῆν in v. 260.?

For what is the plural τοὺς κτανόντας used in v. 262.?

What are the meanings of τίνει φόνον, and τίνει φόνον?

State the construction of ἐργάζομαι, and similar verbs. How is εἰργασται used in v. 264.?

What is the difference between χρή νιν αἰτεῖν, and χρῆν νιν αἰτεῖν?

Illustrate the use of προσφάγματα in v. 265.?

What is the meaning of ὑπερφέρειν in v. 268.?

What other compound of φέρω has the same meaning?

What is the force of ἀπαιτέω in v. 272.?

What is Dawes's remark on the construction of ἄλις in Homer?

What is the construction of the verbs μνησθῆναι, λήθεσθαι &c.?

Give parallel passages to v. 280.

Distinguish between φιλόπατρις, φιλόπολις, φιλέλλην.

What meanings may be assigned to the phrase οὐκ εἴμ' ἔτι?

What construction has the v. ἀφαιρεῖσθαι? Give examples.

Which is the Attic form, Ἀχαιῆκος, or Ἀχαιῆκος?

What meaning has φθόγος in v. 288.?

In v. 293. τὸ δ' ἀξίωμα, κἂν κακῶς λέγῃς, τὸ σὸν, why does Porson prefer λέγῃς to λέγῃ?

Do the Attics use the mid. λέγομαι for λέγω? What meaning has λέξομαι in the Tragic writers?

What is the meaning of οἱ δοκοῦντες in v. 295.? Mention other participles used similarly for adjectives.

Distinguish between αὐτός and ὁ αὐτός. What crasis does Porson prefer for the latter?

Illustrate by parallel instances the pleonasm μακρῶν ὀδυρμάτων θρήνους.

State Dawes's canon respecting the quantity of a short syllable before βλ, γλ, γμ, γν, δμ, δν. Is it strictly observed by all the Tragic writers?

Give instances of participles used for substantives. What writer is especially fond of this idiom?

In what sense is ποιῶμαι frequently used?

Translate the phrase, κοῦκ ἄλλως λέγω, in v. 302.

Distinguish between φέρω and φέρομαι, act. and mid.

What is the quantity of comparatives in ῖων in Attic and Ionic writers?

Explain the construction of ἄξιος, and give examples.

In what sense is βλέπω frequently used?

What sense has ἀξιόω in v. 319.?

What was the error of Valek. respecting ἡδέ?

Translate and explain the phrase ἀμαθίαν ὀφλήσομεν, and give an imitation of this Grecism from Horace.

Compare the usage of θανμάζω and *miror*, with examples.

What case follows ὁμοιος, ἴσος, &c.?

What are the meanings of πολμάω?

Which form of the aor. pass. is preferred by the Tragic writers?

What reading does Matthiæ suggest in v. 338. and why?

φθογγὰς ἰεῖσα μὴ στερηθῆναι βίου?

Is the correction necessary?

What corrupt reading do some edd. exhibit in the following line?

κρύπτοντα χεῖρα, καὶ πρόσωπον ἔμπαλιν.

Explain the expression in v. 345. πέφενγας τὸν ἐμὸν ἰκέσιον Δία.

Account for the difference of quantity in φιλόψυχος and παραψῆχῆ.

Is the construction of μετὰ with a dat. usual or not in Tragic writers?

What is the quantity of ἀπόλεπτος? By what rule?

In πλὴν τὸ καθανεῖν what part of speech is πλὴν, and what governs τὸ καθ.?



What remark does Porson make on the expression οὐκ εἰωθὸς ὄν?

Explain and illustrate this construction:

Ἔπειτ' ἴσως ἂν δεσποτῶν ὤμων φρένα

Τύχοιμ' ἂν, ὅστις —.

What are mentioned as the offices imposed on female slaves?

What is the distinction between γεύω and γεύομαι? What the difference in construction?

Give instances of a comparative after μάλλον, and superlative after μάλιστα.

Give the meaning and derivation of χαρακτήρ.

Give the meaning of the passage:

κάπὶ μεῖζον ἔρχεται

τῆς εὐγενείας ὄνομα τοῖσιν ἀξίοις:

What is the objection to τοῦνομα, the reading of some edd.?

What is the force of ἀλλὰ in the line:

ἡμεῖς δέ μ' ἀλλὰ θυματρὶ συμφωνεύσατε?

By what argument has Porson shown that πῶμα, not πόμα, was the Attic form?

Explain the meaning of ὠφείλομεν in v. 395.

What is the construction of οἶδα?

Point out the peculiarities in the construction of the following lines:

ὅποῖα κισσὸς ὀρυός, ὅπως τῇσδ' ἔξομαι.

ὥς τῇσδ' ἐκοῦσα παιδὸς οὐ μεθήσομαι.

What is wrong in the reading of this line?

Οὐ μὴν γε πείθη τοῖσι σοῦ σοφωτέρους.

What sense do εἶμι and its compounds bear in Attic and other writers?

What is the proper meaning of χαλάω?

From what verb, what tense, number, and person, is πείσει, v. 408.?

Explain the force of μὴ σύ γε.

What is the ellipsis in ἐν Αἴδον?

How many children are attributed to Hecuba?

Define the term Datismus.

Give instances of the play on the word χαῖρε.

Explain and illustrate this construction:

θανούσης ὄμμα συγκλείσει τὸ σόν.

Also the custom alluded to.

From what verb, and what part of it is ἐκτέτηκα?

What is its sense in v. 433.?

How does the quantity of λύω vary in Homer and Tragic writers? Also of καλός?

Why is the accent on *αῦρα* wrong?

What country is meant by *Δωρὶς αἶα*?

Is *ὁ γύης* or *ἡ γύη* the Attic form?

Why has it been conjectured that allusion is made to Delos in v. 457.?

What peculiar ceremony was performed at the *Παναθήναια*?

What meaning do *κοιμίζω* and *κοιμάω* sometimes convey?

In what sense is *κέκλημαι* frequently used?

Explain the construction and meaning of *ἀλλάσσω*.

To what charge are Euripides and Æschylus exposed with respect to the introduction of characters on the stage?

Is the junction of *ἄλλως* — *μάτην* in v. 487. a defensible pleonasm?

Cite passages illustrative of the expression of sorrow in v. 494.

*κόνει φύρουσα δύστηνον κάρα.*

Exemplify the construction of this line:

*τίς οὔτος σῶμα τοῦμὸν οὐκ ἔᾶς*

*Κεῖσθαι;*

Give the meaning and derivation of the verb *έγκονω*.

Explain the phrase *οἱμοι, τί λέξεις*;

Give Dawes's canon respecting the use of the masculine gender by a female.

Distinguish between *πῶς καί*, and *καί πῶς*;

Give the rule for the constr. *λαβὼν Πολυξένην χερός*.

Specify the parts of *ἵστημι* that are transitive, and those which are intransitive.

Produce instances from Greek and Latin writers of neuter verbs followed by an accusative.

Distinguish between *κηρῦξαι* and *κηρύξαι*.

State the reasons for preferring *Δέξαι χράς μοι τάσδε* to *Δέξαι χράς μου τάσδε*.

Give the meanings and derivations of *ἀκραιφνής*, *πρενμενής*, *ἐπιρρόθew*.

How is *ἐφράσθη* used in v. 544.?

Give the various readings of v. 563.

Distinguish between *αὐχὴν* and *λαιμός*.

Define the figure Oxymoron, and give instances.

What is the constr. of the verb *κρύπτω*?

What offerings were usually thrown on the funeral pile?

Construe the phrase *οὐκ εἶ τι δώσω*; and give your reason.

Why is this reading wrong?

*τοιάδ' ἀμφι σῆς λέγον*

*Παιδὸς θανούσης.*

Hec. 578.

What is the frequent force of the first aorist active? What tense of Latin verbs corresponds to it? Give examples.

Why is the reading of this line disputed?

ἔχει γέ τοί τι καὶ τὸ θρεφθῆναι καλῶς.

Why is μάθη to be preferred to μάθοι in v. 599.?

Illustrate the use of the v. τοξεύω in v. 601.?

What is the meaning of κρείσσω in v. 606.?

Explain the construction: ἔνεγκε δεῦρο ποντίας ἁλός.

To what figure is the expression νύμφην ἀνυμφον referred?

Cite parallel instances from Greek, Latin, and English authors?

Illustrate the formula, τί γὰρ πάθω;

Give instances of a double superlative from Greek and Latin writers.

From what verb is στερέντες, v. 621.?

What is the meaning of κεκλημένος, v. 623.?

Under what limitations is the article used for the pronoun relative?

For what tense is the present often put? Is it so in Latin?

Give instances of periphrasis with ἀνὴρ.

Explain the force of ἐπὶ with a dative.

In what sense is τις often used?

What is the form of the fem. from masculines in ων?

Give the probable derivation of δρύπτω.

Point out the peculiarity of construction in θῆλυν σποράν.

Scan v. 655. and give the rule.

Quote a similar idiom to εἰ βλέπουσα φῶς from Horace.

Exemplify the periphrasis κάρα Κασάνδρας.

Illustrate the construction ζῶσαν λέλακας v. 672. Explain the formation of λέλακας.

In what sense are ἐλπὶς and spes used?

What is the metre of v. 681. &c.?

How may γὰρ be expressed in interrogations?

What words are analogous in meaning and derivation to πέσημα?

In what case are the particles ἀλλὰ γὰρ of frequent occurrence? Notice the coincidence in the use of *sed enim*.

Illustrate the periphrasis δεσπότην δέμας.

Also the idiom εἰ τι τῶνδ' ἐστὶν καλῶς.

From what verb is δύρει v. 728. ? What other form is in use? What verbs are analogous?

How, and for what reason, would you correct a senarius beginning: Ἀτὰρ τί ταῦτ' ὀδύρομαι;

Distinguish between τιμωρεῖν and τιμωρεῖσθαι, active and middle.

Supply the ellipsis in ἵκετεύω σε τῶνδε γουναίων.



Give instances of the figure *Anastrophe*. Also of that termed ὕστερον πρότερον.

What observations are made on the use of ἀνόνητα, and ὡς ἔοικε, in v. 754.?

Cite instances of construction similar to that of v. 759.

πρὸς ἄνδρ', ὃς ἄρχει τῇσδε Πολυμήστῳρ χθονός.

By what Anglicism may the force of ἦπου be expressed?

Distinguish between λούτρον and λουτρόν.

What sense has στέργω in v. 777.?

In Hee. 781. κοινῆς τραπέζης πολλάκις τυχὼν ἐμοί,

ξενίας τ' ἀριθμῶ πρώτα τῶν ἐμῶν φίλων :

Give Porson's restitution of the second of these lines, his reasons, and manner of accounting for the corruption.

State the meaning of νόμος in v. 788.?

Explain the phrase Θεοῦς ἡγέεσθαι.

Construe the line : καὶ ζῶμεν ἄδικα καὶ δίκαι' ὠρισμένοι.

In what meaning do φέρω and fero coincide?

In ποῖ μ' ὑπεξάγεις πόδα ; what does μ' stand for?

Explain the use of ἔοικα.

In what sense is οὐδὲν μάλλον used?

Illustrate the senses of ἵνα with the subjunctive, optative, and indicative.

What sense has ὅδε frequently?

Specify the forms of the future passive.

Which declension do the Attics prefer, σκότος, ους, or σκότος, ου?

What sense has εἰ with the optative? Illustrate it by a Latin usage.

In v. 825. why is κόραισι, Musgrave's correction for κόμαισι, inadmissible?

State the meaning and construction of ἔχομαι in the middle voice.

Give instances of the periphrasis of διὰ with a gen.

What is the objection to the reading φανοίην in v. 842.?

Translate the expression ἔστιν ἦ. Produce others corresponding?

Distinguish between πρὸς τούτοις and πρὸς ταῦτα.

Notice and explain the redundancy of expression in εἶργουσι χρῆσθαι μὴ κατὰ γνώμην-τρόποις.

Translate the phrase πλέον νέμειν.

How did the Greeks apply the epithet βάρβαρος?

How do κεκῆυθασι and κεκῆυθουσι differ?

What is the proper quantity of φονέα? What is the quantity of the elided α in κεστρέ ὀπτόν?

What is remarkable in the construction *Λῆμνον ἀρσένων ἐξέφκισαν*? Explain the story.

Form *πλαθεῖσα* grammatically.

Distinguish between *τάφος* and *ταφή*.

Give parallel instances to the expression *Ἑλλάνων νέφος*.

Illustrate the constr. *κηλῖδ' οἰκτροτάταν κέχρωσαι*.

What is observed on the word *ἦμος*?

What is the usual constr. of *παύω*, *λήγω*, &c.?

How is *καταπαύσας* used in v. 906.?

State the geographical position of Troy.

Explain the words *μονόπεπλος*, *Δωρίς* *ὥς κόρα*.

Distinguish between the forms *άνύτω* and *άνύω*.

In what sense do *ποῦς* and *pes* coincide?

What is the difference in the signif. of *ἀπειπεῖν* with a dat. and an accus.?

Scan v. 994. *φύρουσι δ' αὐτὰ θεοὶ πάλιν τε καὶ πρόσω*.

Trace the senses in which the verb *προκόπτω* is used.

Exemplify the construction of *μέμφομαι*.

Illustrate the expression *προσβλέπειν σ' ὀρθαῖς κόραις*.

What is the construction of the impersonals *δεῖ*, *χρή*, and the substantives *χρεῶ*, *χρειῶ*, *χρεία*?

What is the ellipsis in *τί χρῆμα*?

State the meaning of *εἰπεῖν* with an accusative. Give examples.

What is the constr. of *ἐρωτᾶν*, *ἔρεσθαι*, and similar verbs?

What construction has the adv. *ἀξίως*?

Under what limitations is *ὥς* used for *εἰς*?

What signification have the participles *ἔχων*, *ἄγων*, &c., with *ἔρχομαι*, &c.?

What is the construction of the verbs *ὕνασθαι*, *ἐπαυρεῖν*, *ἀπολαύειν*, etc.?

Give the meanings of *κατώρνξ*.

Exemplify the idiom *κρύψας ἔχεις*.

Explain the phrases *λῦσαι*, *κινεῖν πόδα*.

Of what metre are vv. 1010, 11, &c.?

Give the significations of *ἄντλος*.

State the meaning and construction of *ἀμέρδω*.

What is the strict meaning of *κέλσω* in v. 1040.?

Compare the usage of *ἔχνος* and *vestigium*.

Give instances of the gen. with adverbs of place, as *ποῖ—μυχῶν*;

Translate and explain the phrase *τυφλὸν φέγγος ἀπαλλάξας*.

Do the Dorians say *τᾶν γυναικᾶν*, *τᾶν φρενᾶν*?

Give the meaning and derivation of the verb *ἔρηνυμαι*.

Compare the usage of the infin. in the Latin poets corresponding to that in Greek with ὥστε understood.

What do ποῦ, ποῖ, πᾶ respectively denote?

What may be the ellipsis in πᾶ κάμψω;

How does the quantity of φᾶρος or φάρος differ in Homer and the Tragedians? Explain the expression φάρος στέλλων.

Scan v. 1077. κλύει τις, ἢ οὐδεὶς ἀρκέσει; τί μέλλετε;

Notice the variations in the quantity of Ὠρίων and Orion.

Give instances of the neuter plural used for the neuter sing. in Greek and Latin writers: as in 1089. ξυγγνωστά, — ταλαίνης ἐξαπαλλάξαι ζόης.

Illustrate the expression Ἰχὼ — πέτρας ὀρείας παῖς.

How do the Attics form the pluperfect of εἶδew, scio?

On what principle may the dat. follow χόλος?

Give instances of the ellipsis of μόνον.

Notice the peculiarities of idiom in the expression, οὗτος, τί πάσχεις;

Give instances of verbals used actively, as ὑποπτος.

What canon is violated by this constr., ἔεισα, μὴ Τροίαν ἀθοροίσῃ? After what verbs is such a constr. frequently remarked?

In what way did the Greeks subsist during the Trojan war?

In what case do the old Attics sometimes use a plural verb with a neuter plural?

In the phrase πολεμίων δίκην, what may be considered as the primary meaning of δίκη?

In Hec. 1160. εἰ τις γυναῖκα τῶν πρὶν εἶρηκεν κακῶς,  
ἢ νῦν λέγει τις, ἢ πάλιν μέλλει λέγειν:

the second of these may also be read thus:

ἢ νῦν λέγων ἐστίν τις, ἢ μέλλει λέγειν,

or, ἢ νῦν λέγων ἔστ', ἢ πάλιν μέλλει λέγειν:

Give Porson's reasons for preferring the first method.

What is the vocative of μέλεος in Attic writers?

Explain the force of αἰ with a participle, as ὁ αἰ ἐκτυχών.

Compare a similar use of *semper* in Cicero.

Which of the expressions μὴ μέμφον, μὴ μέμψαι, μὴ μέμφῃ, μὴ μέμψῃ are correct?

Give instances of the figure termed by Lesbonax τὸ σχῆμα Ἀττικόν.

Give the derivation and proper application of σαθρός.

Enumerate the Doric forms used by the Attics.

What is the constr. of πεῖθω?

Give the meaning of the phrase χάριν θέσθαι.

By what Lat. verbs may τολμάω be rendered?

Eurip. Hec.

II



What is the rule respecting the use of γε after καὶ μὴν, οὐ μὴν, καίτοι, &c. by the Attics?

Of what meanings is φεῦ susceptible?

What was the character of the Thracians?

What constr. have χαίρω and similar verbs?

What place received its name from the metamorphosis of Hecuba?

What is the usual signification of μόρος in Tragic writers?

Illustrate the use of ἀπέπτυσσα.

In what sense do the Attics sometimes use μήπω?

Why is the reading of this line erroneous?

καὐτὸν δὲ τοῦτον, πέλεκυν ἐξάρας' ἄνω.

Give the rule respecting the position of the proper name, the pronoun, and the particle δέ, in transferring an address from one person to another.

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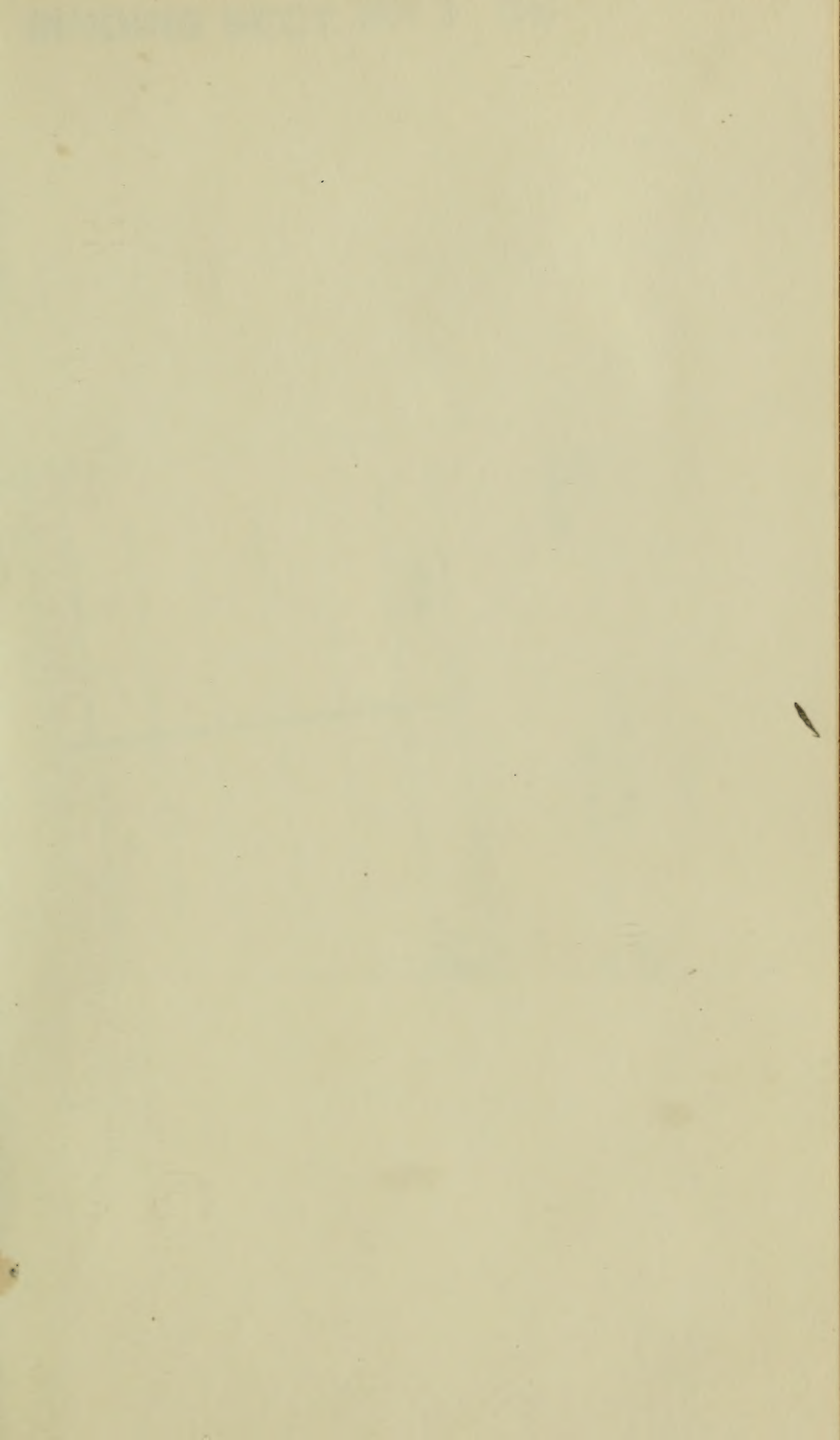
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